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A COURSE
OF
ENGLISH READING

OR

HOW AND WHAT TO STUDY

ADAPTED TO EVERY TASTE AND CAPACITY

WITH

LITERARY ANECDOTES

BY THE
REV. JAMES PYCROFT, B.A. TRIN. COLL. OXFORD

AUTHOR OF "TWENTY YEARS IN THE CHURCH"
"RECOLLECTIONS OF COLLEGE DAYS" "THE CRICKET-FIELD" ETC.

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1861

PREFACE
TO
THE FOURTH EDITION.

MISS JANE C. divided her in-door hours into three parts: the housekeeping and dinner-ordering cares of life claimed one part; hearing two younger sisters say their lessons a second part; and during the third and most delightful remainder she would lock her chamber door, and move on the marker of Russell's "Modern Europe" at the rate of never less than fifteen pages an hour, and sometimes more.

Being so vexatious as to ask wherein her satisfaction consisted, I was told—in the thought that she did her duty; that she kept her resolution; that she read as much as her friends; that continually fewer histories remained to be read; and that she hoped one day to excel in literature.

A few torturing questions elicited that neither the labour nor the resolution aforesaid had produced any sensible increase, or more than a vague but anxious expectation, of available information or mental improvement. A painful suspicion arose that there was some truth in the annoying remark of a certain idle companion, that she was "stupefying her brains for no good."

The exposure of an innocent delusion is mere cruelty, unless you replace the shadow by the substance; so a list of books and plan of operations was promised by the next post. Adam Smith attempted in a pamphlet what resulted in his "Wealth of Nations" after the labour of thirty years. My letter grew into a volume, now offered for the guidance of youth in each and every department of literature.

Three large editions have been circulated, and a demand for a fourth enables me to notice many recent publications, and to profit by the suggestions of "gentle readers" and severer critics. In reply to repeated inquiries how the Author could have forgotten such and such works of undoubted authority, I would suggest that no student would thank him for transcribing the Catalogue of the Bodleian, however much it might add to his reputation for extensive learning. Without aspiring to direct the future studies of a Lord Macaulay in

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4. The Civil Wars.
5. The Revolution of 1688.
6. From George III.

{	1. From 1760 to the French Revolution,
{	2. To the end of the Revolutionary war,
{	3. To the present time.

to the present time, with special instructions for studying,

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receives with avidity tends to its maturity and strength."

In this way I have reasoned with many of my friends; and I have had the satisfaction of seeing my advice attended with more success than I ever could have anticipated. My prescriptions are not like the panacea of the day, the same for all patients in all stages: but such as, being based on the same principles of mental health, are nicely modified to suit every age and constitution. If my rules seem obvious, and what all well-educated persons may be presumed to know, I answer, Do we not often hear readers say, "I like a book which begins at the beginning of a subject—which presumes not that I have knowledge, but that I am really ignorant?" Have the best informed never searched for information, though with affected indifference—they would not, on any account, be seen to do so—even in a child's story-book, or penny catechism? Hesiod, as quoted by Aristotle, divides the world into three classes:

The first have sense of their own.

The second use the sense of their neighbours.

The third do neither one nor the other.

Now all the advice I have to offer is addressed to the second class, with a slight hope and a sincere desire to make converts of the third. As to arrangement, I will not promise to be very exact. As a traveller in the boundless fields of literature,

I shall take the privilege of describing fair flowers and curiosities as they occur, and to quote the very words of many fellow-travellers. A man who will stand forth like a witness in a court of justice, and say not what he thinks, but what he knows and has seen, and what impression these occurrences produced upon his mind, may find his humble testimony decide knotty questions and promote high purposes, far beyond all conjecture. Thus, by truth copied from the plain tablets of memory, will I endeavour so to lay down the law that each may solve his own perplexity, and to hold up a mirror in which every man may see himself.

The first case which occurs to me—the case of nearly all who have the ambition, but not the method, to be literary characters—is the following:—A young lady of great intelligence asked, “What would you recommend me to read?”

“That depends on what you have been reading lately—the new matter must assimilate with the old, or it will not digest.”

“I have read nearly all Hume and Smollett, and I want to know more of the History of England, and the continental nations too—shall I read Russell’s *Modern Europe*?”

“Excuse me for saying you have rather a large ground-plan for your Historical Edifice. Do you hope to build up in the same proportion? Remember the Tower of Babel and the confusion of

continuous history ; as it were, the stem and prop, or the connected chain of your knowledge : — a less substantial supporter than Hume would do as well at present, because you appear to have forgotten (which is about the same thing as never having read) Hume's History. I wish you to have a comprehensive knowledge of this whole chain ; so take the History of England by the Society for Promoting Christian Knowledge, one small duodecimo of 140 pages, price 1s. 3d. This you may learn accurately in four or five days, and keep it in mind afterwards by writing out the answers of the questions given at the end. In this way your chain of history will be connected, and you may learn to run over in your mind all the events from Queen Boadicea to Queen Victoria. Edwards's "Concise History" may then be used with advantage.

"Then what shall I do with Hume?"

"Hume's history will strengthen particular links in this fine chain I am supposing ; it will make the imaginary trunk the thicker and better able to support the weight of its branches. You will guess that, by the branches and offshoots, I mean biographies and other works read in connection ; the desire for which will be excited by this chain of reading, or appear to grow out of this Tree of History."

"A little more explanation if you please ; and, remember your promise not only to inform but to

entertain. Hitherto my studies have been literally ‘bubble, bubble, toil and trouble.’”

“Tell me, first, what *desire* or curiosity has *grown out of* your chain of reading?”

“I have a curiosity to know more of Ridley, Cranmer, and their contemporaries.”

“First cast your eye over the three or four pages of Mary’s reign in the little history; you will then have a vivid recollection of their times; and then read a separate account of these champions of Christendom in some other books.”

“But for this purpose must I wade through four or five volumes of the Reformation?”

“There is no necessity; continue to read about the martyrs only as long as your curiosity lasts. You may find a short account of them in a Cyclopædia or Biographical Dictionary, or you may turn to a full and graphic account in Southey’s Book of the Church. See, I keep my promise; when ‘toil and trouble’ begins or interest ends, I allow you to stop and read something else.”

My friend was laudably solicitous as to whether this was sound advice: she thought “that where there was no pain, there would be no cure;” so besides urging my own experience, I sought and found a high authority for my opinion in good old Samuel Johnson: — “*What* we read with inclination makes a much stronger impression. If we read without inclination, half the mind is employed in fixing the attention, so there is but one half to

not read from end to end ; but when tired, I used to dip into interesting parts, such as victories and state trials ; so, this history suited me in all humours, whether as a novel or work of memory. It would puzzle any one to guess what parts made most impression on my memory : they were not "the moving incidents by flood and field," but facts which I might probably have overlooked, had they not happened to form the subject of conversation, and thus became matters of special interest. There is a maxim among lawyers, that private reading makes little impression till legal practice shows its use, and fixes attention to important points. Daily intercourse with men and books serves the general reader as practice serves the lawyer ; by fixing attention, it insures memory. Nor is this the only point of comparison. Do you think any lawyer's knowledge can comprehend all the ponderous volumes in Lincoln's Inn library, and all these, to the uninitiated, seem equally deserving of study ? Certainly not. Then how do they know which to choose as most likely to bear upon all the cases that occur ? Practice shows the general demand, and this they prepare to supply. So the general reader, like the lawyer, must study to be strongest on those points which conscious inferiority or the greater proficiency of his friends may happen to suggest. The same book may be read again and again with continually increasing interest and profit ; because, the interval between each

reading may call attention to a new order of facts, and elicit a new series of conclusions."

"And how did you proceed when you had read this part of history once?"

"I had a friend who was fond of discussing the same subject, one who had long lived by the sea, conversed with naval officers, listened with me to many an hour's yarn from an old Trafalgar man, while cruising in the *Rose* yacht off Tenby and Caldy, and had often surprised me with the apparent extent of his knowledge. His conversation increased my interest, and made my reading more profitable. I then read Southey's life of Nelson and the life of Napoleon, 2 vols., in the Family Library. These books are quite easy reading, except allusions to the history of the times, a knowledge of which is always indispensable in reading for real improvement. One word of caution. I have suggested sometimes to 'read and skip;' but to skip only what we know, without indulging an idle habit. The historical allusions in the *Life of Nelson* I readily explained, by looking over the occurrences of the same year in my history. Thus, while the history explained the biography, the biography drew attention to the history. Certainly, all readers may occasionally be at a loss for an allusion: still, if they do their best to explain it, this is immaterial; but those literary Epicures who touch nothing but dainties, and pick all books for the amusing, will never enjoy a

sound intellectual constitution. If once you contract a habit of reading solely and exclusively what pleases at the moment, and if once you blunt that natural sense of satisfaction which a sound mind experiences in accurate information, from that moment you barter the literary resources of a life for the excitement of an hour. Neither need this custom of elucidating historical allusions interrupt the interest of the narrative. I often place on a fly-leaf a mark of interrogation, and against this I set the numbers of the pages containing difficulties, till I have finished reading, and then make all the references at once. Even if you should not succeed in your search at the time, this practice will fix the difficulties in your memory so firmly that you will be on the alert for future elucidations.

But what was the result of the line of reading I have mentioned? The result was, that my friend was quite surprised at the accuracy of my knowledge even in his own favourite parts of modern history: and, this was an idle man who had nothing to do but to read every periodical that came out—a man who had read numerous volumes on the topics on which I had read but three! My knowledge, I knew, was shallow, but his no longer seemed deep. This gave me confidence. I have since found that there are very, very few readers so familiar with any topic, that ordinary ability, with methodical application, may not greatly

surpass them after only a few days of diligent study.

To continue my method with history: Miller's History has since served me as a book of reference, and stands on the same shelf with my Biographical and other Dictionaries. It shows, at one view, a picture of those by-gone days and departed heroes, of whom we hear old gentlemen talk, when they are wicked enough to perpetrate a little conversational monopoly, and swell with a very innocent kind of self-importance, as they tell of the cold perspiration that came over their patriotic brows the morning they heard of the mutiny at the Nore, the threatened Invasion, and the Bank stopping payment; — and how they laughed and triumphed in the truth of, if not their own, at least some near relative's prognostication, that Nelson would find the foe and beat him too; — how melancholy they felt as that Hero's funeral passed, and how they sympathised with the honest tars who followed in the mournful throng. To all such conversation it is improving to listen: but since all you will learn from it is inaccurate and unconnected, instead of being satisfied with half a story go at once to book to ascertain time, place, and characters, and thus "give to airy nothings a local habitation and a name." On this principle, in reading Ireland's Seven Years of France, from 1815-22, I cast my eye over the pages of Miller, on which I had marked the cor-

and to suppose that, by mere perusal, the author's knowledge is transferred into the reader's understanding. The stream of literature may flow through the mind without any deposit. All depends on the food's agreeing with the constitution of the mind, of which the appetite of curiosity is the only test.

The time at which reading is most improving is when, as you glance over the table of contents, you feel impatient to begin the chapter, as containing exactly the facts you want to know—the very observations you wish to compare with your own. And this eager curiosity and zest for reading will find its sphere continually open and enlarge, till at last every book will have its interest. Even now, there rises before me a vision of one, an accomplished scholar and hard-worked man of active life, standing amidst a nursery of children, so riveted to a story book picked off the floor, that the young fry, spite of all their pulling at his skirts, and clinging to his knees, despaired in their impatience at moving him, till one cried out, “Ah, I knew if we did not keep our picture books away from him, he would not let us ride on his foot till he had read them all through.”

None but those so eminently blessed with mental endowments, can conceive all the pleasures which spring from the well-formed and fertile mind. Such a mind seems ready fitted with little cells for all sweets, and to have a distinct pigeon-

person, who proved to be dumb! If you think only of those who hear you, you will please your company; if bent on display, you will please none but yourself. A talent for conversation is worth cultivating: it requires experience to discern at a glance the taste, the humour, and the intelligence you are addressing, and the topics most attractive, and the manner most winning with each. Without this nice discernment, some will inflict a lengthy dissertation where a passing remark, a sally of wit, or a smile of qualified acquiescence would obviate a question on which all argument were vain. Some, of course, can be more entertaining than others; still almost all persons may add something to the pleasures of society if contented to talk of what they understand, without pretence or affectation. Speak from the natural suggestions of the moment, and from the genuine impulse of a hearty and ingenuous disposition, and you will hardly fail to please. Never be afraid of men of real learning: the "world" is the book they enter society to read, and they are the last persons to complain of your knowledge being little, so long as it is without pretence. It is not simple ignorance, but the affectation that so often accompanies it, which provokes contempt. The Rabbi Aquiba said, "*Stultum omninò ferre quàm semi-stultum facilius est, et ignarum omninò quàm semidoctum.*"

These remarks will give a general view of my

lose no credit by being often silent, if, when they speak, they speak to the purpose. Bacon refines upon this, and says, "He who is silent where he is known to be informed, will be believed to be informed where from ignorance he is silent." Again, Rochefoucauld observes, "The desire to seem learned prevents many from becoming such." If you study, exclusively devoted to the secret improvement of your own mind, and for the pleasures a well-stored mind has ever at command, you will at the same time be taking the readiest means to "shine in society;" but if you seek the vain glory and opinion of others, you will sacrifice real improvement in the pursuit, and gain, at best, but the commendation of fools. "Let every man," said Lord Bolingbroke, "read according to his profession or walk in life. Suppose that a man shuts himself up in his study twenty years, and then comes forth profoundly learned in Arabic, he gains a great name; but where is the good of it?" There was an undergraduate at Trinity College, Cambridge, in 1829, who was famed for knowing the names, drivers, coach inns, times of starting and arrival, of most of the principal stages in England. The absurdity of this is too apparent to be imitated; but I will not say too great. There are many powerful minds at the present moment devoted to pursuits quite as unprofitable to others, and nearly as unimproving to themselves.

Another class whom diffidence deters from a literary course must be encouraged by the words of Sir J. Reynolds, addressed to the pupils of the Royal Academy; he says:—"The travellers into the East tell us, that when the ignorant inhabitants of those countries are asked concerning the ruins of stately edifices yet remaining amongst them, the melancholy monuments of their former grandeur and long-lost science, they always answer, 'they were built by magicians.' The untaught mind finds a vast gulf between its own powers and those works of complicated art, which it is utterly unable to fathom; and it supposes that such a void can be passed only by supernatural powers." What Sir Joshua Reynolds says of painting is true of literature. Those who understand not the *cause* of achievements beyond their own powers, may well be astonished at the *effect*; and what the uncivilised ascribe to Magic, others ascribe to Genius: two mighty pretenders, who, for the most part, are safe from rivalry only because, by the terror of their name, they discourage in their own peculiar sphere that resolute and sanguine spirit of enterprise which is essential to success. But all magic is science in disguise: let us proceed to take off the mask—to show that the mightiest objects of our wonder are mere men like ourselves; have attained their superiority by steps which we can follow; and that we can, at all events, walk in the same path, though there

remains at last a space between us. Think of the wit of Hudibras! How wonderful the mind which could in the same page illustrate and throw into relief, as it were by a single touch, distinct ideas, by reference to things of classes so different, that the fact of thought being employed about the one would seem to ensure its overlooking the other! How strange that more witty things should occur to Butler while writing one page, and that bearing every appearance of an off-hand composition, than would occur to most men while writing a volume! Are these our thoughts? Draw back the curtain, and the phantom resolves itself into the common things of daily life.

“*The author of Hudibras*,” said Johnson, “had a common-place book, in which he had repositied, not such events or precepts as are gathered by reading, but such remarks, similitudes, allusions, assemblages, or inferences, as occasion prompted or inclination produced; those thoughts which were generated in his own mind, and might be usefully applied to some future purpose. Such is the labour of those who write for immortality.”

Much as I admire Hudibras, I cannot help believing that the reason so many of its imitators have failed is, that they endeavoured to meet at the moment a demand for wit which Butler had been a life preparing to supply. I have known men of little talent so ready, by the practice of a few months, with an inferior species of wit, —

spirits of his hearers that Pitt said, "All parties were under the wand of the enchanter, and only vied with each other in describing the fascination under which they were held." Mr. Windham, even twenty years after, said the speech deserved all its fame as the finest in the memory of man. Mr. Fox, also, in answer to a question of Lord Holland's, specified Sheridan's, on the Oude Charge, as the finest speech of his day. This would seem like genius — like inspiration. But, if genius means, as in the common acceptation it does mean, a power that attains its end by means wholly new and unpractised by others, then was Sheridan's speech no work of genius. Moore describes him at the desk, like other mortal men, writing and erasing, — "Mr. *Speaker*," to fill up this pause, and "Sir," to fill up that; and confirms the opinion of Sir Joshua Reynolds — that the effects of genius must have their causes, and these causes may for the most part be analysed, digested, and copied; though sometimes they may be too subtle to be reduced to a written art. Sheridan stored up his wit like Butler. Some of his famous witticisms were found in his desk, written in many different forms—the point shifted, to try the effect, from one part of the sentence to another; and thus did he laboriously mould and manufacture what he had the readiness to utter as an impromptu.

I dispute not Sheridan's brilliant talents. I

with continually increasing interest, — the necessary consequence of a sense of steady and unintermitting improvement.

“Attend,” said Gibbon, “*to the order, not of your books, but of your thoughts.* A particular work may suggest ideas unconnected with its subject; these ideas I pursue, in spite of any plan of reading.” — Thus, Gibbon stopped reading Homer to refer to a chapter of Longinus, this suggested a letter by Pliny, and this again sent him off to Burke “on the Sublime and Beautiful.”

Let us now suppose that by a course of methodical study you have filled up the greater part of your outline from Hume or some larger history: what now will be the extent of your knowledge? Will you be disheartened if you are told that you have nothing but an outline still? For this is scarcely an exaggeration. It is true that, in some periods, Hume may have given as full particulars as contemporary authorities supply, or as the most scrutinising curiosity desires; but, upon the greater part of events, all he gives is a mere outline or epitome of original annals. For instance, Froissart’s Chronicle alone is equal in bulk to Hume’s eight volumes, although it extends over scarcely an eighth part the number of years. Again, reckoning (and there is good authority for so doing) each Times newspaper of a double sheet as equal to two octavos, the news of the nation, apart from advertisements and trivial subjects, would make a history

as large as Hume at least once a month. And if so, what a bare outline must eight volumes contain of matter which represents, not months, but centuries!

“Then on what an ocean we embark! Can we ever follow out so large a plan?”

Have patience. After mentioning many volumes of English History, I was going to add, not that there were so many to read, but so many from which to choose; and, of course, the larger the choice, the more easy to suit each variety of taste and inclination.

Without dictating the extent of your studies, I would show you how to make the little time you employ go as far as possible; for which purpose I advise a short outline of the whole, and a minute knowledge of parts; and for this reason: The sketches of the historian are like those of the artist. You may have, first, an outline which gives rather the shadows of men than the men themselves; you may have a broader outline, which still leaves every man alike; you may have the figures rudely filled up, giving substantial form and individual character, but still stiff and inanimate; or, lastly, you may have a faithful expression of impassioned agents, delineating an interesting passage of real life. Now, which would you prefer,—one good historical picture—say a panorama of the Battle of Waterloo, in which you could understand all the movements, positions, and manœuvres of one

memorable achievements of sixteen hundred years. How his fingers must tire ere he could unfold all the time-worn records of ages past! How his eyes must swim over the black-lettered Chronicles! Think how the many volumes which, as Hallam says, are rather the property of moths than men, would try his sight and test his patience, before he could give their meed of fame to Romans, Britons, Danes, Saxons, Normans. Well might Edmund Burke say he found Hume not very deeply versed in the early part of British history. The powers of the mind, like the waters of the sea, though vast and deep, are limited to bounds they cannot pass; and when highest in one part are lowest in another. And such was the complaint of Lady Mary Wortley Montagu, after making an attempt to rival the many tongues of all her household at Pera, from whom, be it known to all housekeepers of these degenerate days, she was doomed to hear the same excuse ten times told in ten different languages! The practice of one language had a tendency to diminish her aptitude for another; and her English was falling into decay. Burke said that Hume admitted to him, that from the early historians he derived no increased satisfaction to lead him on to deep research; and Burke considered himself a competent judge, having gone through all the early authorities. The reign he thought most carefully composed was that of Charles II.

from end to end." The only consistent meaning of this advice is, to read no books but such as are worth most careful reading. The principle is good; but if taken literally, you would read dictionaries through, or cyclopædias, which is absurd; as indeed Dr. Johnson once remarked, in talking of a letter from the Rev. Herbert Croft to his pupil: —

Johnson.—“This is surely a strange advice. You may as well resolve that, whatever men you happen to get acquainted with, you are to keep to them for life. A book may be good for nothing, or there may be only one thing in it worth knowing: are we to read it all through?” It is well known that the Doctor said he never read any book through but the Bible. Adam Smith said, “Johnson knew more books than any man alive;” and Boswell innocently remarks, “He had a peculiar facility in seizing at once on what was valuable in any book, without submitting to the labour of perusing it from beginning to end.”

To draw a correct outline first, carefully preserving and retracing it from time to time, while filling up according to inclination or ability, is the method I propose to explain and illustrate; and though I am now showing its application only to History, I shall presently explain its adaptation to literature generally, as a means of avoiding confusion, and marking progress alike in every subject.

“Well, then,” said J. C. (a friend who will excuse my citing his case), on entering my study

one morning with long sheets of paper, "here are my outlines. I have drawn the trunk of my tree: now for the leaves and the branches."

"Leaves and branches must be drawn in proportion to the maturity and vigour of the tree; or, to speak less figuratively, you must consider your curiosity, taste, and inclination. The strong food of the full-grown man may not agree with the child."

The taste of all readers may be regarded as threefold:—

One class of readers requires excitement, and that kind of interest which it is the part of the novelist to supply. Their favourite books are of the nature of the "Newgate Calendar" and "Terrific Register." They read for the pleasure of conjuring up horrid scenes in their imaginations, and enjoying that sense of comparative security which the poet Lucretius has so sublimely noticed. If it be true that—

"The stage but echoes back the public voice" —

if, that is to say, the current theme of every novel and romance shows the public taste, as plainly as the cut and colours in the dressmaker's window show the ruling fashion, we can readily discern one of the oldest favourites of a very large section of the literary circle,—I mean in homely vernacular "Hanging Stories." "God's Revenge against Murder" was the title of one of the earliest books

ever printed. Punch and Judy, with the gallows and the public functionary, is one of the oldest shows ; nor at any fair in the country does it find a more fearful rival than "Maria and the Red Barn," or any "most barbarous and inhuman murder, with the ghost of the unhappy victim." George Barnwell, and many other plots, too exciting in their very name to allow of very fastidious criticism as to their composition, have contributed to supply the same demand with the same commodity, in different forms, down to the present day. And now, in the plot of every novel, whether there be or be not

"Dignus vindice nodus,"

a murder and the hangman seem as common a resource as a broken heart or the blacksmith of Gretna Green, in the novels of our younger days. Mr. Gibbon Wakefield, about ten years since, wrote an interesting pamphlet "On Crime in the Metropolis;" in which he says that by comparing the statements of a large number of prisoners in Newgate, he ascertained that inveterate thieves rarely failed to be present at an execution, not so much for an opportunity of picking pockets as for the pleasure of excitement, which, he says, by the very exciting nature of their lawless pursuits, thieves soon become too callous to derive from any ordinary source. There is something true to nature — painfully true, in these words, and some-

little good has kept many a youth from company productive of positive evil. The excitement and gross immorality even of the worst of the old-fashioned novels is a less pernicious stimulant than lounging night after night with a cigar to the billiard-room. Not long since I heard a father say, "If I could only see my boy reading Tom Thumb, I should be happy: that would be a beginning; but he avoids a book as if it had the plague." The habit of seeking amusement from books is so truly valuable in limiting the sphere of youthful temptations, that a parent should encourage it at almost any cost. Children should be taught that books are as natural a source of entertainment as tops and balls.

A quondam acquaintance who tried in vain for nearly seven years to take a degree at Oxford, observed, ludicrously enough, "Books were never put in my way; when I could scarcely read, my guardians sent me to Rugby. My grandmother did once offer to make me a present of the 'Seven Wonders of the World,' or some such book, but I told her I should like the money instead, so she gave me neither. Now, I am trying for some situation under Government, but very few will suit me. Head work in an office is out of the question. Something like Commissioner of Woods and Forests, or any *out-of-door work* would do exactly!"

This is very laughable, but very sad. Think

subjects are proposed, they soon find "house affairs to draw them hence," and must be amused, like Desdemona, before they will "seriously incline, and with greedy ear devour up my discourse." When one of this class sits down to a book of sterling worth, he looks at his watch, prepares his marker, smooths down the page, knits his brow, turns his back to the window, and begins. The first page is read with great attention, and, perchance, the second: he turns over the third, and, in a few minutes, finds his eyes nearly at the bottom; how they got there he knows not, for his thoughts, he feels, had gone off at a tangent from the top. These truant thoughts are soon recalled, obey for a page and a half, and then are off again—how *remarkable!* Who has not felt this mental phenomenon, and said, "How strange! I was so resolved—I wanted to attend, but my *mind* does so wander." Only consider these two words—"I and *my mind*;" most people think *they* and *their minds* are one and the same thing, but they seem as different as *I* and *my dog*, for my mind and my dog are equally prone to wander in spite of me—equally run off after anything that suddenly breaks upon my path; both evince an equal eagerness to chase anything but what I prepare to pursue. But there is a way to make my dog obey me, to change his wandering nature, to lie down when I say "down," passing without a glance all game but what I choose to hunt; all this I can do

by *gradual discipline*. Let every man make the trial, and resolve that his mind shall become as tractable as his dog, by the same watchfulness and judicious exercise. He must not be severe with it at first, nor task it beyond its opening powers. The dog will never take the water if you begin by throwing him in—use gentle encouragement, and avail yourself of each earliest indication of maturing strength. Thus, you may continually extend the sphere of activity, improve the nature of mind as well as matter, and promote the readers of class the first to class the second, and, in due course, to class the third, which I will respectively describe.

The second class consists of those who study biography, or some branch of natural philosophy, who desire to improve, and can endure present toil for future profit. Let us draw a comparison between this and the former class. Tales of excitement cloy—the appetite becomes dull, till the bloodiest of all bloody murders does not make us *creep*—every headless spectre at midnight resolves itself into a shirt and red garters—no giant seems more than a dwarf after the monster who had a whole rookery flying out of his beard, and every shipwrecked crew are at once foreseen either to be divided among sharks and cannibals, or else made more comfortable than if nothing had happened, by some home-bound vessel. Every species of battle, murder, and heroic exploit is soon familiar, and therefore the topics of my first class of readers are

delightful, and our pleasures and interests coincide.

Bishop Sanderson said, "It was no less than a miracle of knowledge that men might attain to, if they proceeded thus distinctly in reading authors and pursuing knowledge."

I will now proceed to recommend books for each class respectively. Would that I could insure that the highest order of works should be preferred; or at least that those of a lower kind should be invested with an improving character by the high purposes which their readers aspired to promote. But to advise readers to study nothing till they feel a taste for works of the highest character, is like saying, "never enter the water till you can swim." To hope to confine ourselves to books pure and unexceptionable, not only in their general tendency, but in every word and sentiment, is like hoping to join in none but the purest and most perfect society. So rigid a rule in a world like this would lead to monkish seclusion and narrowed faculties, with a better name, though worse influence, than intercourse the most unguarded would exert. If we may not read Shakspeare lest we learn improper language, we should not walk in the streets for the same reason; but the body would suffer from want of exercise in the one case, so would the mind in the other.

The first and most numerous class of readers,

head of a stem of grass — “tinker, tailor, soldier, sailor, apothecary, thief” — ridiculously but truly represents the feather-weight which turns the scale of youthful destiny.

The Vicar of Wakefield in German, read by Goethe in childhood, gave, says Mr. Forster, a tone and character to that great poet's mind and feeling for life. To Ricaut's History of the Turks, read at Harrow, Byron ascribed his interest in the affairs of Greece, as also the oriental colouring of his poetry.

“The Beggars' Opera” was long prohibited, for fear it should encourage pickpockets: another book we could mention, which an officer of Newgate, after contradiction, persisted in saying that Courvoisier told him suggested Lord Russell's murder; and though that book has not been prohibited, still the evidence of a jail chaplain of Liverpool showed it to be, in the form both of novel and melodram, a shocking incentive to the rising generation of thieves. “It is certain,” says Falstaff, “that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore let men take heed to their company.” Sir David Wilkie's touching picture, “Distraint for Rent,” says Bulwer, in his “England and the English,” remained long unengraved, from an opinion it would inflame popular prejudice against the landed interest. — Books suggest Thoughts, thoughts become Motives, motives prompt to

and in the other hand holding a book and reading it."

The secret is, that, to men of well-trained minds, interruptions are not hindrances: while debarred from literature, they draw on the resources of their own thoughts; and when at length the long-wished-for book is opened, it is devoured with an avidity all the greater from the delay.

A few books may furnish very many ideas, or instruments of thought; and only a few ideas well arranged and brought to bear on one point will clear away difficulties which a host of disorderly powers would fail to remove. Show an uneducated man a book and he will say, "Who can remember all those Letters?" Tell him there are but twenty-four—he will still wonder at the many Words: say that the words, too, are limited in number, and that a knowledge of a system of inflection and composition solves many difficulties, and he will understand that the labours he reckoned by millions exist by tens. As with Words, so with Ideas. In most books ideas are few and far between. The distant forest which, to the inexperienced botanist, seems to abound in trees, numerous in kind and almost infinite in number, proves as he enters it to contain but one single species, each widely branching, with expanding limbs and luxuriant foliage; so, the study of one gives a knowledge of all. The power of recognising any old and well-known truth in each variety of garb, of stripping

at hand, read, re-read, marked and quoted, standing on the shelf, if not "alone in his glory," at least surrounded with pamphlets, manuscripts, and authors to illustrate it—this will do much to form the mind; this will teach us to think as our favourite author thought, to aspire to the same precision of expression, the same purity of taste, loftiness of views, and fervency of spirit. This will give a high standard of excellence, chastening us with humility, while it fires us with emulation. *The one thing needful*, and the Holy Volume, which teaches all things pertaining thereto, must of course be uppermost in the thoughts of all. I shall content myself with observing that one of my fellow-collegians, highly distinguished both at Winchester and Oxford, made the Bible not only the subject of his serious meditations, but a book to illustrate and a literary resource in his hours of recreation. It was the pride of his mind to be a living index or treasury of Biblical literature.

The best guides in the study and the choice of English literature are, as general advisers, Hallam and Berrington, who have written the *History of Literature*, and Dunlop, who gives the *History of Fiction*, and Shaw's *History of English Literature*. For Poetry, Johnson's "*Lives of the Poets*," Campbell's *Essay*, and Aytoun's "*Poets of the Nineteenth Century*." Pick your way, by help of the table of contents, through these books, and read the works recommended on the spur of your appe-

tite. Also, look through the Lives of Southey, Campbell, Scott, and others. See what they admire; and "rectify" your taste, and "clarify" your judgment, by their purer standard.

Whenever we feel unusually entertained with a work, it is natural to inquire for other works by the same author; and, though his other compositions bear no very inviting titles, we may still hope that he has made them the vehicle of the same order of ideas. Bishop Berkeley betrayed the same train of reasoning in his "Thoughts upon Tar Water," as in his "Principles of Human Knowledge." The verses in the celebrated "Pursuits of Literature," a book which gives a page of satirical observations to a line of text, were said by George Steevens to be "mere pegs to hang the notes on." And so, at the present day, a book with the name, size, style, and letter-press of a novel, will often prove to be the insidious form in which science, political or theological, is homœopathically exhibited and disguised.

Defoe wrote, besides "Robinson Crusoe," the "History of the Plague of London," in which his fertile imagination, guided and assisted by a few authentic incidents, has placed before our eyes a series of pictures nearly as vivid as that of Crusoe himself when starting at the unknown foot-mark upon the sand. You might also be tempted to read Defoe's ghost story of the appearance of Mrs. Veal, prefixed to the second edition of the English

worthy of a man of reflection to illustrate? What can be more requisite as a foundation of all learning than a clear knowledge of the extent to which human testimony has erred; and how far favour, affection, association, prejudice, and passions of all kinds render man liable to yield too ready and too general an assent to partial evidence? Let this subject be pursued by readers of a speculative turn; and, even from common stories and anecdotes they will derive no less profit than entertainment. Consider the extraordinary impositions which have been practised in literature, and the controversies to which they have led—that of Lauder, for instance, in 1747, who by an essay in the “Gentleman’s Magazine,” tried to prove that Milton had borrowed from Latin authors of modern date. A great many scholars were actually deceived before he was detected by Douglas, afterwards Bishop of Salisbury, who showed that passages which Lauder pretended to have found in the poems of Massenius and others, were really taken from Hogg’s Latin translation of *Paradise Lost*! Dr. Johnson was so far deceived as to write a preface and postscript to Lauder’s work. An account of this imposition is found in Nichols’ “Literary Anecdotes of the 18th Century,” a work to be read while inclination lasts, and no longer. This limit should be particularly observed with books of anecdotes or miscellany, and the multifarious reading which Biography supplies. It

illustrate. Every mind has a host of wandering thoughts, which unbidden come, and unregarded go, only because they want a ready standard round which to rally.

A subject like that of Abercrombie, "On the Intellectual Powers and the Investigation of Truth," would surely be a laudable employment for the talents of the greatest genius; and would not this course of reading, childish as it may seem, supply facts too valuable to lose? How often have some of these cases of deception been cited by the avowed enemies of the Gospel! Who can say that he may not feel himself called upon to give the same serious attention to the history of these impostors, as Paley, in his "Evidences of Christianity," has given to the subject of fictitious miracles, and for the same purpose?

Here, my friends, let me remind you that from "Robinson Crusoe" I have wandered to the "Evidences of Revealed Religion;" and though I did not see the point at which I should arrive, I felt confident of eventually showing that, with Curiosity as your guide, your route will afford you no less profit than interest, whatever be your starting point. The ever-recurring questions, "Where is the *use* of this?" or "the *good* of that?" may well be met with the reply, that many things are eventually useful, though not immediately convertible; and that prudent house-keepers say, "Keep a thing three years, and

Hooke from reviving the proposal of the pendulum as a standard of measure, since so admirably wrought into practice, as Herschel remarks, by the genius and perseverance of Captain Kater? Would they not have joined in the laugh at Boyle, in his experiments on the pressure and elasticity of air, and asked Watt, as I before mentioned, *the use* of playing with the kettle, and yet all can see *the good* of the steam-engine? Then think of blowing soap bubbles, by which the phenomena of colours have been studied; to say nothing of where could be *the good* of playing with whirligigs, the simple means by which, a few years since, a society of philosophers were investigating certain principles of optics, as exemplified in the clever toy called the Magic Disk. A scientific friend (an F.R.S.), a short time since, intent on geological discovery, sat down one sultry day, with a hammer, to break stones by the road-side. A fellow-labourer, employed by the parish, looked on with amazement, till he saw some fossils selected from the heap, and then said, "Why, Sir, I suppose they give you something for them?" "No," said my friend, "they don't." "Then, what can be the good of them?"—This poor fellow was quite as enlightened as many intellectual paupers, who, when their money is as low as their wit, may break stones too.

Cultivate literature for its own sake, not for profit; though, profit may incidentally spring

from it: this most charming of all pursuits is the most desperate of all professions. Southey, Charles Lamb, Rogers, and Campbell, among others, emphatically warn us that disappointing and sickening is the toil of those who woo the Muses rather for their fortune than their charms. Money is only paid for things in actual demand; and that genius which is in advance of its age and writes for future generations must not expect to be paid by this.—“A man would as soon sit down to a whole ox as a whole Epic now-a-days,” says Lord Jeffrey; and, to compose not according to the impulse of fancy, but the demands of the trade, and not what you can write best, but what will sell best,—the very idea of this drudgery will paralyse the energies of any writer. And what a chapter in literary history might be made on the poverty and persecution of men of genius: Simon Ockley, author of the “History of the Saracens,” said he was writing the Lives of others, and could hardly live himself. Cervantes at times wanted bread; Camoëns died in a hospital; Tasso would have thanked us for a candle to write by, and Ariosto could not have afforded to help him; Corneille had a present from Louis XIV. when dying of want; Otway was starved; Collins, partly from the pressure of want, ran a howling madman through the aisles of Chichester Cathedral. Dryden, Johnson, Savage, and Goldsmith have all been in want of a dinner; poor Sydenham died in

bricks are valuable things, very valuable; but they are not beautiful or useful till the hand of the architect has given them a form, and the cement of the bricklayer has knit them together."

Let us now take, from the list assigned to the first class of readers, a second book, that we may see how the same method and principle of combining and digesting applies to other amusing subjects. Consider the "Travels" of Captain Basil Hall. His third series gives a brief but clear outline of the History of India, from the year 1497, in which the Portuguese discovered the route by the Cape; the formation of the East India Company; war with the French; the Black Hole of Calcutta; Lord Clive; Hyder Ali; Warren Hastings; an interesting account of the system on which British India is governed; Tippoo Saib; Cornwallis; Wellesley; writers and cadets; a most interesting account of Bombay and the wonders of Elephanta (Series ii. vol. iii.), and Ceylon; the stupendous labour of making Candelay Lake; the voluntary tortures of the superstitious Sunnyasses; how widow burning was abolished; the immense tanks; the "big Indian" Schrivanabalogol, a statue seventy feet high, cut out of a hill of granite; descriptions of canoes, and inventions, strange habits, and customs of a variety of nations. Basil Hall's "Travels" in America are written in the same style, equally combining amusement with instruction. After reading these interesting volumes, and

ancient commerce and navigation—read of Tarshish, Ophir, Elath, and Eziongeber, Palmyra, Arabians, Genoese, and Venetians.

MEMORANDUM OF KNOWLEDGE. — Feel more confidence, as well as curiosity, about India. Can converse with and draw out my Indian friends to advantage. Know more about the ingenuity and power of man. Must compare pyramids, railways, and Indian tanks. Did not know there was so much curious knowledge in O. T. Quote II. Maccabees, ii. 23. Excellent on the use of an abridgement. Begin to observe the natural productions, manners, and customs of the Book of Job. Read some of the “Scripture Herbalist” about the plants and trees; also looked into “Natural History of the Bible:” surprised at finding so many curious things which never struck me before. Herschel’s proof (Nat. Phil. p. 61) of the insignificance of the labour which raised the great pyramid, compared with the weekly expense of steam power in our foundries.

I should now consider that I had given my class of readers their full share of attention, were it not that, profiting by the example of Molière, who used to judge of the probable success of his comedies by the degree they excited the risible faculties of his old housekeeper, I read these pages to a young friend, and was told, “that it is not so easy to find the answers to the various questions which we should like to ask in reading travels; for too many

will generally find that their biographies contain their opinions, and enough of the history of their times, to make their opinions intelligible. Of all biographies none is so valuable for a book of reference as Boswell's "Life of Johnson." During the middle of the last century, nearly every conspicuous character, or memorable incident of that and of many preceding ages, passed successively in review before the severe judgment of him, who was confessedly one of the wisest of men, and his opinion has been faithfully recorded by a biographer, of whom a writer in the "Quarterly" has truly said, "It is scarcely more practicable to find another Boswell than another Johnson."

One of my young friends again asks, "Does all my learning go for nothing? I have read many books, but know none accurately; still I feel a degree of confidence when their contents are the subjects of conversation." Your time cannot have been entirely thrown away; this confidence is worth something; you have gained at least the habit of reading: if you stop where you are, knowledge without accuracy is like an estate encumbered with debt and subject to deductions. But it is fair to hope, on striking a balance, something will remain; or, even if bankrupt quite, it is well to have, as they say in the mercantile world, a good connection and habits of business; in other words, to have a general acquaintance with authors, and all the stores they severally supply, and also

PART II.

CHAP. I.

ON THE STUDY OF MODERN HISTORY.

THE first glance at the following pages might lead my readers to think I intended to imitate Dufresnoy, who, after laying down a course of historical study, mildly added, "the time required is ten years." But I stipulate for no length of labour; but only that you shall employ your usual hours of reading, few or many, with the method here proposed, and on such subjects as suit the peculiar bent of your inclination. Thus in one year you may achieve more than the majority of your neighbours will achieve in ten; so many are those who read without any system or definite object in view, but carry on a desultory campaign like that of the Greeks around Troy, who, as Thucydides says, were foraging when they ought to have been fighting, or there would have been no ten years' siege. The following chapters contain many subjects, and each subject contains many divisions, that every reader may select according to his taste. Works are recommended to suit every capacity, requiring

The very profound inquirer may also refer to the authorities quoted in the foot-notes. Chalmers's "Caledonia," treating of the Roman period, is recommended in Professor Smyth's lectures, — lectures well worthy the attention of every reader of modern history. On the Roman period read also Tacitus's "Agricola;" Murphy's translation was recommended by Edmund Burke, as one of the best in our language. There are also translations of Cæsar and Suetonius, which should be consulted. Dr. Smyth remarks that Gibbon, c. xxxi., supplies by ingenious conjecture the history of the years between 400 and 449. On the Druids, read the account in "Cæsar;" also a concise history in Southey's "Book of the Church." The history which treats of them most fully is Henry's "Britain," b. i. c. 4, where we have their history, manners, learning, and religion. For the progress of religion in those early times, read Southey, Mosheim, Milner; a few pages in each, to which the dates will be a clue. The reasons for believing St. Paul came to Britain, and the first promulgation of the Gospel, are given in "Peranzabuloë," an interesting account of an ancient church found buried in the sand on the coast of Cornwall. Tytler recommends Carte's "History," vol. i. b. iv. § 18, as containing an admirable account of Alfred the Great. The "Encyclopædia Britannica," "Metropolitana," Rees's and the "Penny Cyclopædia" (which I shall quote as "the Cylco-

To those who have a real love of learning, let me observe, that Ingulphus, secretary to William I., wrote the "History of the Monastery of Croyland," with many particulars of the English kings from 664 to 1091. Ingulph will be found in Bohn's Series, and also William of Malmesbury's "Chronicles of the Kings of England." To these may be added the following, all of which may be obtained at a small cost, and in a conveniently readable form, in the same valuable series.

Asser's and Pauli's "Life of Alfred;" and the Chronicles of Ethelward, Gildas, Nonnius, Geoffrey of Monmouth, and Richard of Cirencester; Matthew Paris's Chronicle, first division, published under the title of "Roger of Wendover's Flowers of History," comprising the History of England from the descent of the Saxons to A.D. 1235.

Matthew Paris's Chronicle, containing the History of England from A.D. 1235, 3 vols.

Roger de Hoveden's "Annals of English History" from A.D. 732 to A.D. 1201.

Henry of Huntingdon's History of the English from the Roman Invasion to Henry II.

Matthew of Westminster's "Flowers of History from the Beginning of the World" to A.D. 1307.

William of Malmesbury wrote most laudably, as he said, "not to show his learning, but to bring to light things covered with the rubbish of antiquity," a history of Old England from 449 to 1126; also a Church History and Life of St. Aldhelm. The

venerable Bede, early in the eighth century, wrote an Ecclesiastical History by aid of correspondence, and that before the penny postage, with all the monasteries in the heptarchy! All these works have been under the hand of the compiler and the spoiler; that is, as Bacon would say, the moths have been at them: but away with these dilutions, and drink at the fountain.

II. THE MIDDLE AGES. — This comprehends the Feudal System, Chivalry, and the Crusades.

This era may be also profitably selected by university students and men of liberal education. A knowledge of the feudal system is of the first importance. Chivalry and the crusades must be examined more particularly in respect of their causes and effects on civilisation.

On *the Feudal System*, read a chapter in Blackstone's "Commentaries," vol. i.; also Tytler, b. vi. c. 2; and Hume's second "Appendix." The scholar should read also Roundell Palmer's "Prize Essay on the Clientship of the Romans." Dr. Smyth strongly recommends the account in Stewart's "View of Society." Robertson's Introduction to "Charles V." is very valuable. Attend particularly to the proofs and illustrations at the end. Bacon's "Henry VII." I can strongly recommend; also part of Montesquieu. For the Feudal System, Sullivan's "Lectures," and Hallam's "History of the Middle ages," the first volume, are both good authorities.

by all learned men. Even Niebuhr praised the depth of his research, and the clearness of his views. Blackstone speaks with great respect for his learning. The accuracy of his facts and the sagacity of his conclusions, where his religious prejudices are not concerned, are indisputable.

Of the *Crusades*, a good short account is given by Tytler's "Universal History," book vi. c. 9. Read also the Introduction to Robertson's "Charles V.," and search his notes and illustrations, for they give a ready clue to the best sources of all matters relating to the middle ages. Read also Mill's "History of the Crusades" (2 vols.). Lastly, read the articles in the Cyclopædias upon the Feudal System, Chivalry, and the Crusades; and consult generally, Brande's "Dictionary of Science, Literature, and Art."

III. THE PERIOD OF THE REFORMATION, and the commencement of modern history.

On *the Reformation in England* read Southey's "Book of the Church." Those who have little time may read the small volume on the Reformation in the "Family Library." Consult one or more of the Cyclopædias. Dr. Smyth's "Lecture" is very useful. Lives of the Reformers will make a profitable variety. Select also the appropriate parts of Short's "Church History," Milner and Mosheim. The labour will be less than you would suppose; an accurate knowledge of the narrative of one virtually exhausts the difficulties of all.

Commonwealth." The notes to these Lives show great research, and are longer than the text. The historical works of Guizot relating to this period cannot be too highly recommended. Carlyle's "Letters of Cromwell," is a book which in Carlyle's own very able though affected style, is designed to show that Cromwell was rather a self-deceiver than a hypocrite, and not the unqualified reprobate he is too often represented. Godwin in his "Times of Charles I. and the Republic," follows in the same side. Neal's "History of the Puritans" is reckoned good, and as fair as could be expected from one of their own party. But Milton on the popular, as Clarendon on the royalist, side, is the great cotemporary authority. The utmost allowance must be made for the partiality of Clarendon and the strong prejudices of Milton. Milton's Eiconoclastes, "The Breaker of the Image," appeared by order of Council in answer to Eicon Basilike, "the King's Image," a book written just after the execution and in the King's name, but in reality by the pen of Dr. Gauden, Bishop of Exeter, at the command of Charles II. on the Continent, in order to keep up the spirits of his friends in England. Eiconoclastes is the best of all Milton's prose works. It has more inspiration (to use a figure of Burke) than the Sibyl of Carlyle, without half the contortions. The curiosity to read the king's book was so general that 48,000 copies were sold; and that in England alone, in

the parliamentary army, and was appointed one of the council of state. Also "Memoirs of Holles," who was a playfellow of Charles I. in his childhood, head of the Presbyterian party, lieutenant of the parliamentary forces, and raised to the peerage by Charles II. The "Memoirs of Ludlow," another leader of the Republicans, are full of interest; as also are those of Hutchinson. The "Life of Monk" most read is that by Dr. Gumble, his chaplain, who once served on the republican, but afterwards wrote on the royal side. Dr. Smyth recommends Guizot's "Times of Charles I."

The "Diary" of Samuel Pepys, Secretary to the Admiralty in the reigns of Charles II. and James II., extending over the years of the Restoration, the plague of London, and the fire of London, are invaluable illustrations of the manners of the 17th century.

V. THE REVOLUTION OF 1688.

Dr. Smyth's twentieth "Lecture," vol. ii., will serve as a guide, marking an outline and quickening observation. When Keightley's "History" has given an accurate knowledge of the course of events, Ward's "Essay" will tell you all that can be urged in support of every theory: the opinions of Blackstone, Mackintosh, Hallam, and Russell are concisely stated and considered. Burke's opinion will be found in his "Letters on the French Revolution." Burnet's "Own Times" is in favour of William, to whom he was chaplain. The

“Diary of the Years 1687, 1688, 1689, and 1690,” by Clarendon, son of the Chancellor, is in favour of James II. Sir D. Dalrymple, much respected by Dr. Johnson and his circle, published “Annals of Scotland to the Accession of the Stuarts,” recommended by Dr. Smyth, as also are the “Memoirs of Sir J. Reresby.” Hallam’s “Constitutional History” should be consulted; also the “Stuart Papers,” and memoirs and letters of all contemporaries. The “Memoirs of Evelyn,” who held office in the reign of James II., are very curious. Belsham, Tindal, and Ralph, who is much recommended for detail, and also Somerville, have written the general history of the days of the Revolution. For more directions, read Smyth’s twenty-second “Lecture” on William III. Above all, read Lord Macaulay’s “History from James II.”

Macaulay’s History is a work of genius: vivid, stirring, and graphic. It surpasses all other histories in this;—that Macaulay asked himself, apparently, of the bare skeletons which fill other histories, the question of the prophet,—“Can these bones live?” And in his hands live, indeed, they do, clothed with the distinctive form and quickened with the energies of real life. His imputed faults are, to most readers, virtues. “He writes like an advocate:” therefore with all the force and liveliness of a lucid and brilliant address, imparting the intensity he feels.—“He writes like a novelist:” therefore he does not leave the

most amusing topics out; actually remembering that where he ceases to interest, he will cease to be read. As to "partial selection" or "misrepresentation of facts," the answer in the "Edinburgh" should be read as well as the accusation in the "Quarterly." All good Churchmen are advised to read Chancellor Harrington's "Reply to certain Passages on the Church."

VI. FROM THE ACCESSION OF GEORGE III., IN 1760, TO THE PRESENT TIME.

Begin by reading this part of history in Goldsmith; then take Miller's "George III.," characterised in the first chapter. Select according to your own curiosity. The account of each opening of parliament, and the exact state of parties, for instance, may be useful to some, though most interesting to the determined talker of politics. The contents of each paragraph are given in Roman characters, so that you may readily "read and skip," a practice which I shall discuss presently. Since Miller contains little else than a continued epitome of the newspapers, it may be read with the same indulgence as a newspaper. The "Lives of George IV." and "William IV." have been published on the same principle by the same publisher. Bind the three volumes together, with a flexible back, mark the date of the events of each page on the top, and you will thus have a most ready and valuable book of reference, with abstracts of public speeches and documents, besides

state trials and matters of deep curiosity. The other continuous histories of George III. are, Belsham's, to the year 1793, and Adolphus's. Mr. Hughes's "Continuation" is greatly to be recommended. The "Life of George IV.," by Dr. Croly, may be read as a novel. Lord Londonderry's is a brief and most interesting account of the war in the Peninsula. The "Annual Register" is a very valuable series of records. It has employed the pens of very able men: Edmund Burke wrote the historical parts for thirty years, beginning in 1758; and for years after it was written, under his direction, by Ireland. The "Gentleman's Magazine" is a work of equal authority. It afforded Dr. Johnson his chief employment and support in 1738 and many following years. The "Annual Biography," as well as the "Edinburgh Review," "Quarterly Review," and "Blackwood," will most pleasantly and profitably supply and strengthen many a link in your chain of reading. It were scarcely too much to say, that if we make good use of the cyclopædias and periodicals above mentioned, we shall not require many other modern publications.

From Lord Brougham's "Statesmen" we may gain a great accession to our knowledge of later times, of which we will make three subdivisions.

1. *From the accession of George III. to the French Revolution.*

In this period fill up your outline with Cobbett's

3. *From the end of the War to the present time.*

Alison has commenced this part of History, and Miss Martineau has given us two interesting volumes, which may be highly recommended, as well as Maunder's "Treasury of History," in which the events of more recent times are detailed at considerable length. The "Annual Biography," "Annual Register," and periodicals, are almost the only sources of information. The "Penny Cyclopædia," and articles in Chambers' "Library," give very late news: other information must be sought in the latest memoirs of distinguished characters.

The practice of "reading and skipping" is so liable to abuse, that I must qualify it with a few observations. READ WITH A GIVEN OBJECT IN VIEW, AND SKIP NOT ALL THAT IS DIFFICULT, BUT ALL THAT IS IRRELEVANT. Many books may be read like a newspaper, which we search for information on certain points, passing by every article unsuited to our peculiar taste and curiosity. Bacon says, "Some books are to be tasted, some few chewed and digested." A book is like a guide, whom we leave when he has shown us what we want, not at all ashamed of not following him to his journey's end. For instance, if you wished to read ten different accounts of the Reformation, after reading one attentively, you would see at a glance that a second contained whole pages of facts which you already knew, and which you would

tion, observe the authorities quoted by Hallam and others.

Doubtless all these sources have been searched, and their stores reduced to a portable and readily accessible form by the Cyclopædias and Biographical Dictionaries; for, as literature accumulates, it would become unwieldy, were it not that a constant demand for the gold without the dross operates with general literature as with laws and statutes; that is to say, it stimulates a supply of treatises and abridgments, which like legal digests, contain enough for general use, and point out the sources of deeper knowledge.

Thirdly. *The Era of the Reformation* will cause me to refer to some of the authorities connected with the Reformation in England. Milner and Mosheim treat this period in the general course of Church History. But the one book allowed to supersede all others, is the late translation of D'Aubigné's work. It is written with much warmth and unction; its great merit is, that the chief personages are allowed to speak for themselves, and speak to their hearts' content. This book contains about 1800 closely printed pages octavo. Intelligent readers, who have not time to read the whole, will find it easy to omit parts without losing the thread of the narrative.

Robertson's "Charles V.," Coxe's "House of Austria," and two chapters of Roscoe's "Leo X.," all bear on the same subject. The History of

Reformation. The detail of this portion of history is intricate; its principles and secret springs of action give much scope for that reflection which distinguishes the mere reading, from the study of history. "The whole interval of about one hundred years, from the days of Luther to the Peace of Westphalia, must be considered one continued struggle, open or concealed, between the Reformers and the Roman Catholics." This is the language of Dr. Smyth, whose 13th Lecture will afford considerable assistance.

The most important part of this interval is the Thirty Years' War; the other parts are filled chiefly with its causes and consequences. The best book for a commencement is the Life of Gustavus Adolphus in the "Family Library." After this, read Coxe's "House of Austria," and, lastly, Schiller's "Thirty Years' War."

Fifthly. *The French Revolution.* Sir A. Alison's work is now almost universally allowed to supply what has long been wanted—a general history of the state of Europe during these momentous times; and I am happy to advert again to his Epitome in one volume. For, Sir A. Alison's work is very voluminous, and it should be regarded as a general view; the judicious reader will yet desire the evidence of eye-witnesses, and to compare a variety of opinions, especially with a book by no means famed for accuracy. The true use of books is to give facts and arguments. After hearing

evidence and counsel on both sides, every man who reads to any purpose will be his own judge, and decide for himself. The man whose mind is stored only with the conclusions and judgments of others is like a man who collects a set of rules and measures which he has not the art to apply, and at best only can attain to "truth in the wrong place." Therefore read parts of Miller's "George III." from 1789, for an epitome; then either the whole of Scott's "Life of Napoleon," or the first and second volumes, for the causes of the revolution. This was written "in one year of pain, grief, sorrow, and ruin." It was sold for 18,000*l.*, and, says Mr. Lockhart, "none of the pamphleteers could detect any material errors." The accounts of Carlyle, Mignet, Thiers, and Madame de Stael, are much recommended. The Memoirs of Talleyrand, Fouché, La Fayette, the Prince of Canino, and every character of the times, are among the very best sources. The index of the "Edinburgh" and "Quarterly" will also be a ready clue to the most able dissertations. Few books relating to the revolution are reviewed without serving as a theme for an essay on the times. Sydney Smith, one of the originators of the "Edinburgh," says, the use of a review is to give a man who has only time to read ten pages the substance of two or three octavos. Burke's "Letters on the French Revolution" is a book which no English scholar should fail to read.

Mackintosh's reply gives the other side of the question. The flow of Burke's language is like that of a mountain torrent rushing impetuously down over crags and rocks; that of Mackintosh resembles a stream smoothly gliding through ornamental grounds. Thomas Campbell said, that though the greater part were lost, any ten consecutive sentences would show the hand of a master as plainly as the genius of a sculptor is discerned in the mutilated marble of Theseus. If to these volumes is added the criticism on Alison's History in the "Edinburgh Review," the reader will have a fair knowledge of this momentous question. Add the French characters in Brougham's "Statesmen of George III.," and Dr. Smyth's second course of Lectures, which treat exclusively on the French Revolution. If you read Carlyle's French Revolution, read it last; because it supposes much previous knowledge. Carlyle's writings are only to be recommended to advanced students.

Two subjects only remain to be mentioned in connection with Modern History—India and the Colonies and America.

Of BRITISH INDIA I have before spoken. Hall's Travels contain a lively sketch of its history. Gleig's School Series and the Cyclopædias give epitomes more or less concise, but each sufficient for general purposes. The history of British India in the "Family Library," and a volume of "Martin's Colonies," will also be a ready source

Sheridan on Hastings' trial. But the oratory of Sheridan was like the music of Paganini, which died with him. The oratory of Burke reminds us of many a musical genius who has left the world a written record of that harmony of soul, which he had neither the voice nor hand to express. Burke's speeches, and indeed all his writings, are what Thucydides would term *κτῆμα ἐς αἰεί*. Burke had the same kind of knowledge of what things were natural, what artificial, what things belonged to the individual, and what to the species in the body politic, as a skilful physician possesses respecting the human frame. As anatomy and practice have taught the one, analysis and observation have taught the other. Burke is one of the chosen few who, like Thucydides on the plague of Athens, and like Shakspeare on every subject, have shown that what is true to nature is true always. Writings of this class exactly exemplify the saying of the Wise man:—*"The thing that hath been, it is that which shall be, and that which is done is that which shall be done."* And if any man says, *"See, this is new,"* let him look in the writings of such men as Burke, and he will find the case foreseen, the rule provided, and his wisdom forestalled, and that *"it hath been of old time which was before us."* The best of all Burke's speeches to read, as Mr. Prior, in his *"Biography,"* observes, is that on the Arcot debts; yet Pitt and Grenville agreed, while it was being

delivered, that it was making so little impression on the House, that they need not answer it.

On the ancient state of India, read one volume by Robertson, with notes and illustrations referring to other valuable writings.

The Life of Clive will give much information on the events of the last century ; while the Lives of Sir T. Munroe and Lord Wellesley will give later times. Heber's Journal is an elegant composition ; but it is principally valuable to the traveller in Hindostan. The same may be said of the Duke of Wellington's Indian Despatches. Every man of the least curiosity must prize a record so suited to give the impress of the great mind of its author ; still I would allow much weight to the words of my friend, Captain B—— ; " The proper persons to buy the Duke's ' Despatches ' are cadets. You cannot make them a more appropriate present. Every man deserves to be cashiered who pretends to serve in India, without reading every despatch, letter, and memorandum." Read the work of Sir Alexander Burnes, and also the work of the Hon. M. Elphinstone, of which Sir R. Peel said, in the House of Commons, that it was a book of deep learning, of the first authority, and the latest information.

On AMERICA, read Robertson's history of the conquest and early settlements, a simple but most deeply interesting narrative ; Prescott's is the best account of Mexico. On the curiosities of

Mexico, any catalogue will refer you to many accounts, with prints showing memorials of the long-lost arts of that most remarkable people. Inquire also for similar works on Peru; and examine the curiosities collected in the British Museum. I lately saw a Peruvian mummy in Dublin, at the College of Surgeons. Dr. Johnson said, that a man who travels must take out knowledge with him, if he would bring knowledge home. This is as true of visiting collections from foreign countries, or reading books which describe them, as in visiting the countries themselves. While reading we should think of things to examine when we visit a museum, and while visiting a museum we should think of new questions to be solved when we return to our reading. Catlin's work, illustrated with numerous plates, on the North American Indians, is well worth perusing; as also is the review of it in the "Edinburgh." Several similar books have lately been published, describing matters of the greatest curiosity in North America. Cooper's "Deerslayer," "Pathfinder," and his novels generally may here be recommended. On *Canada* and *Newfoundland*, read Martin's "Colonies" or articles in the Cyclopædias. On the *United States*, Bancroft's "History of the American Revolution." Basil Hall's "Travels" give much information about the working of the democracy, and may be classed with the Journal of Mrs. Butler (once Fanny Kemble),

more is expected in proportion to our facilities. The term *well-informed*, is not less a word of comparison than the term *rich*. A modern school-boy, says Lord Macaulay, knows more of geography than Strabo. True: but he has not the merit of being equally in advance of the knowledge of his contemporaries. However much the labours of the learned may slope the way, the temple of knowledge may always be represented on a hill enveloped in a mist: the ascent should be drawn most precipitous and cloudy at the bottom, with crowds of travellers, dull, heavy, discouraged, and bewildered; while, towards the top, the slope should be gradual, the travellers few and far between, looking better both in health and spirits, and the mist clearing away, till the one happy man on the summit is in a flood of light, and cannot take off his hat to huzzah for the sun in his eyes. Fancy would add sign-posts, with "Beware of man-traps" — "Try no short cuts" — "The best road lies over the hill." In the foreground, swarms of little children, of pantomimic proportions, might be selling penny guides to many an eager purchaser; while one or two sages might be standing aside, presenting a chosen few with lectures of a far less tempting appearance on *patient and methodical study*.

questions have been published, which are useful to try your knowledge, provided only you read at least twenty pages, and never look at the questions till you have thus prepared a portion for self-examination: for to read with questions before you is a most pernicious practice; all original reflection is superseded, and everything but the mere subject of the questions escapes notice. When perfect in Keightley, take Smith's "Dictionary of Greek and Roman Antiquities," and read attentively about Consuls, Tribunes, Interregnum, Plebeians, Clientship, and every term of office or dignity in Roman History, and remember Mr. Rich's dictionary with 2000 woodcuts of ancient arts and customs! The five numbers of the Roman History, by the Useful Knowledge Society, are highly useful to scholars, especially the chapter on the Credibility of Roman History. The article in the "Encyclopædia Metropolitana," on the same subject, is very good, as also are some remarks which you may find by the index in Hooke's "Roman History." Certain lives in Plutarch may be read in connexion with Roman History. The articles on Livy, Rome, and the names of offices and magistrates in Anthon's Lemprière, are also good. This will be enough to say to candidates for Scholarships. When perfect so far, they may take a hint from the few remarks I have to offer to—

Candidates for Classes.—These students I must refer to what I have said in my "Student's Guide

stance, a writer in the "Quarterly" said of Boswell, "that if we were obliged to throw all the books in the world into the sea, this should be reserved till the last." Think of each time-honoured genius: how gladly would we invite him to wine and walnuts, and try to draw him out; and shall we not read his works when elegant translations are in almost every library? Have we not the curiosity even of the daughter of a country postmaster, who eagerly claims the perquisite of a peep at the letters of the great? We are not obliged to read one of these works through, but let us cease to regard them as sealed books. We may take a translation of Cicero's "Letters," and see what he had to say to his wife and family, and what to the public, of those most eventful days. If we retain a knowledge of the general history, these authors will serve to fill up the outline, and every new idea will find its place, and tend both to pleasure and to profit.

Dunlop's "History of Roman Literature," in 3 vols., and Schlegel's "Lectures on Ancient and Modern Literature," 1 vol., are standard works, deemed almost indispensable for those emulous of classical honours. Such works, however, can give only the mere terms and sounds of knowledge to that large majority of readers who are unacquainted with Greek and Roman writers.

A few hours devoted to the article on Rome, in "The Penny Cyclopædia," will be enough to give

a fair insight into the constitution as developed by Niebuhr.

Of Cicero and his times, which are topics equal in interest to any part of Roman History, Middleton's "Life of Cicero" is the great authority. A very good short account, by Mr. Hollings, is published in the Family Library. The Cyclopædias also contain compendious articles. Macaulay's "Survey of the Greek, Roman, and Modern Historians," originally published in the "Edinburgh Review," is very useful. The "Tour to the Sepulchres of Etruria in 1839," by Mrs. Hamilton Gray, will be entertaining and instructive to most readers—to the classical scholar especially.

Of Niebuhr's history, I have only to say that it is highly valuable to good classical scholars, but unintelligible to most English readers. They may read a review of his work, both in the "Quarterly and Edinburgh Reviews."

Eustace's "Classical Tour" will profitably relieve and vary the study of Roman History. But, never be the slave of books: the *pale* student reaps little profit for his pains. When fatigue begins, improvement ends: to say nothing of "exhausting our capital" of strength. The best scholars at Oxford are often the best cricketers.—The "Cricket Field" (reviewed as the "Isaac Walton" of another sport) we are proud to say is now the standard work on our National Game. So play Cricket, Fish, Shoot, have some diversion

the reader. When your mind is prepared to realise, and make your own, any parts of Grote's history, then read those parts, but those parts only. You will ask to what preparation I allude; I mean that Grote classifies facts, extracts principles, and makes comments. The preparation requisite to profit by his writings is therefore threefold: first, to be familiar with the facts which he quotes; that is, to take at a glance any sentence from Herodotus, Thucydides, or others, and feel a curiosity to know whether he has anything more to say of it than you already know: and if you have never seen the sentence before, any remarks upon it must be a burden to your memory, without assisting your understanding. The second preparation is to be used to compare some, at least, of the sentences which Grote classifies; for then, and then only, will you be improved by that increased quickness of observation, and that ready comprehension of all the bearings of facts, which a good history should serve to promote. The historian, like the judge, should sum up, arrange, and weave into one plain story, all that falls from competent witnesses; while the reader, like a juryman, should decide, not by the leaning of the judge, but by the bearing of the evidence. It follows, then, that besides being first conversant with facts, and secondly, having viewed facts in connection, the third qualification is a competence to form an in-

nesian War," in the *Encyclopædia Metropolitana*, by Sir T. N. Talfourd and others, shows the valuable results of combined talent.

The student may next read the lives of Pericles and Themistocles in Clough's *Greek History* by select lives from Plutarch. Above all, he should learn most accurately every event in chapters 94—117 of the first book of Thucydides, which treat of the interval between the Persian and Peloponnesian wars: here, part of Grote's *Greece* will be the best commentary. Let the student read this portion till he can trace every step in the rise of the Athenian supremacy.

I have now given as long a course of Grecian History as any youth can be expected to know perfectly, before he enters the university: I would add more, but I have not forgotten my own college days, and all the instructive retrospect I have often enjoyed in comparing notes with old friends. Very great designs, and comparatively very small achievements, enter into the confessions of every student. Young persons are always sanguine; and when they once are betrayed into forming too large a plan, the work is wanted long before the two ends meet. Books require time for reading, time for reflecting, and time to digest; that is, to blend with our system, to become part of our mental implements, and to serve as a common measure and every-day standard of thought.

It is worth remembering, that a man never

the History of Philip of Macedon. I should also recommend the "Œdipus Tyrannus" of Sophocles, by Potter, the "Agamemnon" of Æschylus, translated by Mr. Sewell; and the "Medea" of Euripides, as highly serviceable to initiate the mind into the mysteries of Grecian fable. A lady of my acquaintance found the English translations of these tragedians sufficiently interesting to induce her to read every play. You may also pick your way through some of the dialogues of Plato, especially the "Phædon," and Gillies's translation of Aristotle's "Politics." As to the rest of Ancient History, instead of Rollin's "Ancient History," which, like Russell's "Modern Europe," tends, as I have generally observed, rather to the *confusion* than the *diffusion* of knowledge, read Heeren's "Researches both in Asia and Africa." This course of reading may seem long; but since I leave each person to select, more or less, according to the strength of his appetite and digestion, the course proposed requires less time and labour than Rollin's "Ancient History" alone. Pope's "Homer" I need hardly mention; so generally is it known and read by both young and old. See Johnson's criticism in his Life of Pope.

I will now conclude my observations on Grecian History and Ancient History generally, with remarks for the benefit of all classes of readers. The reason I extend my list of books, is to give more scope for variety of taste and inclinations,

racters, nothing is more common than an inclination to lock up the temple of knowledge and throw away the key ; or, to kick away the ladder, that none may follow them.— So, beware of this class of literary impostors : their life is one continued lie : they pretend to know far more than they do know ; and seek to magnify difficulties, and hint that things are not so easy as they seem, implying that a talent peculiar to themselves is required for their favourite subjects. In every department of knowledge the man really proficient is ever ready to communicate, and, forgetting all the difficulties he encountered, firmly believes he could teach his friends in half the time.

We should employ our minds with history, in the same way as we should have done had we lived in the times described. A man need not become a walking cyclopædia ; neither are we more in honour bound to remember every circumstance of former reigns, than every event in last year's newspapers. We should read for the same purpose that we enter society, — to observe. The wisdom of the lesson may be remembered when the facts are lost ; and the moral remain, though we forget the fable. The portions of history which enter into common conversation are limited, and experience will soon suggest the most profitable subjects for more accurate study. No man need be ashamed to say, when his memory is at fault, “ this or that has escaped me ; let me ask a question or two, and

I have therefore selected it from a volume of deep and subtle investigation, to show with what care and interest we may illustrate a subject seemingly of deep philosophy. Much may be collected from Knox's "Races of Man" (1850). Latham's "Natural History of the Varieties of Man" (1850); Natt and Gliddon's "Indigenous Races of the Earth;" Natt and Gliddon's "Types of Mankind," and Pickering's "Races of Man." Catlin's "Notes on the North American Indians," with 400 illustrations, contain a most curious history of our brother man. From these sources we learn that works of art, considered impossible under all the advantages of a civilised state, are every day produced by the simple instruments of untutored nations. After reading Mr. Catlin's travels, and visiting his collection, I happened to take up Bremner's excursion in Russia, and shortly afterwards Davis's and Gutzlaff's account of the Chinese which induced me to visit the Chinese Exhibition in London. Let any reader consider the effect which must be produced on the mind by the following observations, relating to three races of men in distant parts of the world:—First, Mr. Catlin showed an Indian bow which no turner in London could equal, and a cloth which astonished the manufacturers of Manchester. Secondly, Mr. Bremner stated that the Russians, with no plane or line, nor any other tool than an axe, will cut and join even edges with the greatest precision.

And thirdly, in the Chinese Exhibition appeared that varied collection of works of art too well known to need description. Again; how must the mind be opened and improved by comparing the different habits of life,—the food, the occupations, the character of these widely differing and distant nations. And how much more light will be thrown upon man's history, if in the life of Ali Pacha we read of the state of Egypt, and see how that prince of slave-dealers carries on, or at least sanctions, the annual negro-hunts. One who has not read of the horrors of this chase has yet to learn how far it is possible for human nature, left to the control of conscience alone, without the chastening discipline of a Christian community, brutally to make prey of the flesh and blood of his fellow-man. In the extermination of the Red Indians by the encroachments of the colonists of America, we learn more lessons of the same kind, though less cold-blooded and revolting. Borrow's "Gipsies in Spain," as well as his "Bible in Spain," which might as properly be entitled "Gipsy Adventures," together with the history of the "Thugs," or Indian Assassins, will all be valuable to those who think that "the proper study of mankind is man:" nor can any kind of reading afford more thrilling interest.

Secondly. *As to the wonders of creation and natural phenomena.* This, like the last, is a topic suited to every capacity,—to the philosopher, who

needs no assistance, as well as to the general reader, who would beguile a winter's evening by gratifying his curiosity about the wide world and all things that are therein. Humboldt's "Kosmos" is a library in itself.

Thirdly. *The arts, sciences, literature, and comparative superiority of different nations* can also be studied by persons of various tastes and capacities. Some may compare the works of art and manual performance only, and see how little the pyramids of Egypt appear, in anything but their uselessness, when compared with our mines and railways. The measurement of some of the tanks of India, and the wall of China, may be profitably remembered by reference to our docks, canals, water-works, gas-pipes, and other machinery. Again, those of maturer mind may regard rather moral and social, than physical grandeur; but my intention is directed to encourage and suggest the first attempts of a large class of readers, who are too diffident to believe they can attain the information which their friends possess. Many a naturalist, who has added a valuable collection to a museum, has attributed all his eminence to some accident which induced him to make a store of birds' eggs or snail-shells at school.

Cowley attributed his poetry to the chance perusal of the "Fairy Queen;" Sir J. Reynolds attributed his painting to Richardson's treatise; and Franklin imputed the cast of his genius to De

forms an epitome of the government, literature, trade, and social life of the Chinese. The "United States Expedition to Japan," and Oliphant's recent work; "History and Present Condition of the Barbary States," with a view of their antiquities, arts, &c., by the Right Rev. M. Russell; "Nubia and Abyssinia," by the same author; Custine's book is by far the best on Russia; "Excursions in the Interior of Russia," by Bremner, with an account of Nicholas and his court, and the horrors of exile in Siberia; "Journal of a Residence in Norway, in 1834," and "Sweden," by Samuel Laing, and Ermann's "Siberia."—All these works are interesting both to old and young.

For readers of mature mind, who can enter into historical disquisitions and historical reflections:—

Mackay's "Western World;" "Notes (Moral, Religious, Political, Economical, Educational, and Phrenological) on the United States of America;" of this it is enough to say that it is written by George Combe; Buckingham's "America;" the second series describes the slave states; Miss Martineau's "America;" a book of much observation and reflection; Sir F. B. Head's "Rough Notes;" the "Pampas and the Andes;" the Abbé Dometech's "Missionary Adventures;" Bishop Heber's "Journal" (very elegantly written, and generally admired, though few readers receive from it very lasting impressions); "Notes of a Traveller on the Social and Political State of France, Prussia,

his "Xanthian Marbles; their Acquisition and Transmission to England;" Kinnear's "Cairo, Petræa, and Damascus;" "Topography of Thebes, and General View of Egypt;" "Pompeii; an Account of its Destruction and Remains;" and Professor Long's "Egyptian Antiquities."

Fifthly. For readers of Classical and Biblical literature may be specified:—

Sir A. Burnes's "Travels to Bokhara and up the Indus;" this may be read in connection with the life of Alexander the Great. Cramer's Asia Minor, Ancient Italy, and Greece, as also Lake's, are chiefly valuable to the more accurate students of the classics. Lake's "Northern Greece;" and "Topography of Athens and the Demi;" Lord Lindsay's "Letters on the Holy Land;" Robinson's "Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, in 1838;" Wordsworth's "Athens;" also "Ancient Greece;" and Eustace's "Classical Tour," above recommended.

Sixthly. For tourists in Great Britain or on the Continent:—

Mr. Murray has published a well-known series of "Guides and Hand-books," a list of works for travellers visiting every part of England or of the Continent. In this catalogue the tourist will find pictures, handbooks, guides, and travelling directions of all kinds. But since Dr. Johnson wisely said that no traveller will bring knowledge home

that Paley would have been incapable of writing so loosely at a later period of his life. This, indeed, is the remark of Professor Sedgwick, whose admirable lectures I should strongly recommend to be read in connection with Paley's "Moral Philosophy." Sydney Smith's "Sketches of Moral Philosophy" contain a mine of wit and wisdom.

The more studious may read Blakey's "History of Moral Science;" Whewell's "Lectures on the History of Moral Philosophy in England;" Adam Smith's "Theory of Moral Sentiments," and Thomas Brown's "Lectures."

The moral essays of Johnson's "Rambler" and Addison's "Spectator" should next be selected; and then such of Bacon's Essays as appear from their title to relate to this subject.

Chalmers's "Bridgewater Treatise" contains most ingenious illustrations, and is on the whole well calculated to give information in an amusing way. The style unfortunately is turgid, and the book contains many words "not found in Johnson." Chalmers's object was to prove how admirably our hearts and minds are suited to the sphere in which we live.

I do not presume that the same person will read all the volumes here recommended. Each can select such chapters as rivet his attention.

The following list is for those who have a more decided preference for philosophical works:—

Mackintosh's "Dissertations on the Study of

Ethical Philosophy." This is an admirably comprehensive work, well suited as a guide to subsequent reading. For the same purpose, some recommend Beattie's "Principles of Moral Science," which have attained much celebrity, but less than "The Philosophy of the Moral Feelings," by Abercrombie. Those, however, who would go to the fountain, should read "Bishop Butler's Sermons:" this work is much read at Oxford, and forms a subject of examination for the highest honours. Dr. Chalmers and Sir James Mackintosh are both reputed to have said that nearly all they knew of moral philosophy they owed to Butler. The late Dr. Arnold also recommended Butler's Sermons as one of the few works we should never cease reading. Butler's reasoning is too abstruse for some minds. But few persons really desirous of improvement can be at a loss for occasional assistance from men of sound education. I knew an instance of a young lady who read these sermons with her brother, that she might receive an explanation of every difficulty. Mrs. Somerville truly remarks, as an encouragement to her countrywomen to study science, that the degree of intelligence required to follow a theory is not to be measured by the genius originally required for its discovery. Dissertations most perplexing of themselves may be very easy when we have a friend to vary the terms and simplify the arguments. Many persons of sound

judgment have declared that if there were one book of human composition which, more than another, they felt thankful to have read, it was Butler's Sermons.

After Butler, Sewell's "Christian Morals" is a good book, if you read but one: and Abercrombie's "Philosophy of the Moral Feelings" is a work of deserved celebrity. It is written in a clear and elegant style. Abercrombie also is suited to those who have only leisure to read a little.

John Foster's "Essays on Decision of Character" are admirable, and of the greatest interest to the class of readers now addressed; as also is Taylor's "Natural History of Society," in which are considered the origin and progress of human improvement.

Dr. Hampden's Article in the *Encyclopædia Britannica* on Aristotle's Philosophy will convey much well-digested information on ancient ethics. This, as well as Harris's Treatises on "Art" and "Happiness," is very generally read by Oxford classmen. To those who study Aristotle's Ethics, I speak advisedly when I say that if they would only select from the books here recommended all the chapters which treat on the same subjects as the several books of the Ethics, and if they would also accustom themselves to write Ethical Essays, — really *Ethical*, not Aristotelian, — they would have a better chance of University distinction, and

dip more deeply into Metaphysics should read Locke's larger work, Harris's "Philosophical Arrangements," and Reid's "Essays on the Intellectual Powers of Man," to which is annexed an analysis of Aristotle's Logic; — these works alone will give a general knowledge of ancient Metaphysics; — then "Bacon's *Novum Organon*," and Whewell's "*Novum Organon Renovatum*," Locke "On the Human Understanding," and the works of Thomas Brown and Dugald Stewart. However, it is not my purpose to attempt to lay down a plan for readers capable of profound investigations; I would only remind them of Sir J. Mackintosh's papers in the "*Encyclopædia Britannica*." His works have also been published in one volume.

Many works on Insanity are very interesting to the general reader—such as Forbes Winslow's book, Mayo, and Willis. The facts on which the theories of every class of Physiologists are founded are so deeply interesting and generally useful, that they are supposed to be to some extent familiar to all persons of good education. In parts of Beck's "*Medical Jurisprudence*," as also in Dr. Taylor's book, much admired by the Profession, you will find an explanation of that insanity by which persons are legally irresponsible, as well as many interesting cases in which medical science has promoted the ends of justice. Works of this kind, the unprofessional may read

a life was saved by a lady having the sense to get a warm bath ready when a child had the croup ; and a life lost by the ignorance of a wife, who pressed on her husband a plate of roast meat in a case of inflammation.

Sir H. Holland's "Medical Notes" are very instructive. Read particularly an article in the "Quarterly," No. CXXX., on Sir H. Holland's medical treatment, and the case of St. Martin in America. St. Martin had an open wound in the stomach, so that the process of digestion could be watched : many hundreds of observations were made on the digestibility of food, and the influence of various habits both of the mind and body.

On GRAMMAR, LOGIC, and RHETORIC. — The Grammarian teaches the connection of words in propositions ; the Logician teaches the connection of propositions in argument ; the Rhetorician, the connection of arguments in persuasion. The most useful English grammar is that by the celebrated William Cobbett. He treats particularly of the points on which persons are most commonly deficient. As works of a more philosophical character, Harris's "Hermes," and Horne Tooke's "Diversions of Purley," are known to most good English scholars. To these may be added the valuable works of Trench and Latham.

Dr. Crombie's "Etymology and Syntax of the English Language" is also in high repute. Trench's

"Use of Words," and Latham's "Structure of the English Language," may also be recommended. The scholar should devote one or two weeks to Vernon's "Anglo-Saxon Guide."

On Logic, read Whately's "Elements," and a Treatise by Dr. Moberly, and "Edinburgh Review," No. 115. The Oxford student should make Aldrich his text-book, and use the treatises of Huyshe, Moberly, Hill, with Questions on Logic and Answers to explain Aldrich. Also Hampden's article on the Rhetoric of Aristotle, Woolley's "Logic," and select chapters of Aristotle's "Organon." Mr. Newman's "Lectures on Logic," delivered at Bristol, are much admired. Mill's "Logic" is an indispensable book to the earnest student of logic. Thompson's "Laws of Thought" may be consulted with advantage.

On Rhetoric, read Whately's "Elements," Campbell's "Philosophy of Rhetoric." Scholars may read Cicero's "Orator," and Quintilian; even the English reader may profitably dip into the translation of Aristotle's "Rhetoric;" and read Hampden's article upon it before mentioned.

Grammar, Logic, and Rhetoric, are subjects to be deeply studied only by those who are naturally fond of science. Still, no one can be considered well educated who has not read at least one treatise upon each of these subjects.

The best general History of Ancient Philosophy, Moral and Metaphysical, is that by Ritter.

Mr. Lewes's "Biographical History of Philosophy" will be found an interesting introduction.

CHAP. VI.

ON THE FINE ARTS.

PAINTING, Sculpture, and Architecture, are three subjects on which nearly all persons of polite education, professional or unprofessional, feel compelled to conceal ignorance, if they cannot display knowledge. It is not my purpose to minister to the vanity of those who pick up the names of ancient masters or celebrated galleries, and affect to be connoisseurs: but, two or three simple directions for attaining the elements of criticism and a general history of art may be profitable in various ways. It will save us from that shame and confusion which we should otherwise feel when the fine arts form the subject of conversation; it will enable us to understand the elegant illustrations which authors commonly derive from the arts; it will qualify us to profit by the conversation of men of taste, giving a nucleus for gathering a new kind of matter, drawing forth a new power of the mind, and opening to us a never-failing source of the purest pleasure and refinement.

I may encourage the studious with the strongest assurance that, great as is the advantage of cultivating a taste and of acquiring knowledge of the fine arts, this to many minds is a work of very little time or toil. It consists more in observation than in reading; it consists in opening our eyes and ears with curiosity, on occasions in which they are too frequently closed or turned away. Indeed, so prevalent is the opinion, that we cannot judge of any picture, statue, or piece of architecture, without some qualities with which only a chosen few are endowed, that many possessing not less judgment, but more honesty, than their neighbours, confess, that for them to visit works of art is mere waste of time: they say they know what is pleasing to themselves, but cannot venture to express any opinion, because such matters seem not within the sphere of their understanding. But this is often an unfair estimate of their own capacities. With a little attention to the following directions, it is quite possible that they may prove even better qualified to give a sound opinion on works of art than many of the most confident connoisseurs of their acquaintance.

We will begin with PAINTING.

First. Request some friend of undoubted taste, who is fond of drawing, to accompany you to some extensive collection, and improve the opportunity according to the suggestions of the following anecdote:—

be found among a certain set of pretending connoisseurs, whose vanity had led them to appropriate the sense and opinions of others so long, that they had lost the free use of their own. On that day my friend discovered how much he knew about paintings, and the precise points in which he was deficient; namely, that he wanted a more intimate and extensive acquaintance with nature, a knowledge of the limits of art, and correct standard of excellence in each kind of painting, as also the leading principles of perspective and composition. These are the chief points in which most common observers are deficient: therefore,

Secondly. Accustom yourself to observe landscapes, figures, &c., in nature, and compare them with paintings of similar subjects. To appreciate, for instance, the famous sea-pieces by the Vandereldts, you must observe the degree of buoyancy in ships upon the water, of distinctness in the outlines and picturesque swelling of the sails; and so also, with reference to other pictures, observe the clouds, the tints of evening, and the foliage at different seasons, and, indeed, all other things, which works, below mentioned, will suggest.

Thirdly. Compare the paintings of those who have treated the same subject with different degrees of excellence. Do not join in decrying modern pictures, unless you can discern the exact points of their inferiority. Universal censure and universal praise are equally unphilosophical and

quite as much sensibility, though far less comfort, than themselves!

Whether my readers adopt this or any other method of improvement, they should bear in mind that their object must not be to gain mere critical knowledge, and the terms and mechanical part of the art of painting; but they should endeavour to gain a correct taste of beauty and propriety of expression, as well as a due appreciation of that invention and grandeur of conception which distinguish the highest specimens of art. Sir W. Scott exemplified the spirit in which pictures were to be studied, when he said that those of Sir David Wilkie gave him new ideas. That there are ideas in pictures is a fact which many persons have yet to learn. But, I must trust to works which will shortly follow, to show how paintings by men of genius are to be read almost like a poem, and that the conceptions of a grand imagination and a correct delineation of nature's beauties are the subject-matter of painter and poet alike, though the one conveys his impressions with the pencil and the other with the pen.

I will now enumerate the books best suited to give a general knowledge of art.

Sir Joshua Reynolds's "Discourses to the Students of the Royal Academy" have been lately published, illustrated by explanatory notes and plates by J. Burnet, F.R.S. Those who cannot procure this work may purchase, for one shilling

Hoppner, Owen, Harlow, Bonington, Cosway, Allan, Northcote, Sir T. Lawrence, Sir H. Beaumont, who aided in forming the National Gallery, Liverseege, Burnet, Fuseli, West, Bird, Barry, Blake, Opie, Morland.

Of the painters of later days, Mr. Bulwer, in his "England and the English," enumerates, in historical painting, Haydon, Hilton, Westall, Etty, Martin; in portrait painting, Owen, Jackson, Pickersgill, Philips; in fancy painting, Wilkie, Maclise, Parris, Howard, Clint, Webster, Newton; in landscape painting, Turner, Stanfield, Fielding, Callcott, J. Wilson, Harding, Stanley, besides Landseer, Roberts, Prout, Mackensie, Lance, Derby, Cooper, Hancock, Davis.

Dr. Shepherd gives the following list of books, which he considered necessary to be consulted, in order to become a judge of painting:—

Vasari's "Lives;" Sandrart's "Lives of Painters;" Du Piles' ditto; Lord Orford's, 4 vols.; "Vertue's Life;" "Gilpin on Prints;" Dallaway's "Anecdotes;" Cochin's "Travels through Italy," 3 vols. *French*; "Richardson on Painting;" Raphael Mengs' "Works," 2 vols.; Winckelman's "Works." Forty years ago these were probably the best works; but all that is valuable in them has doubtless been adopted by later authors. Mr. Ruskin's works are admired both for the matter and style. The three following works, in the same list, are still popular:—Sir J. Reynolds's "Lectures,"

above mentioned; Cumberland's "Lives of Spanish Painters," and Fuseli's "Three Lectures;" a copy of the last is published in the "Life of Fuseli."

I have before said that a continual comparison of pictures with nature and with each other is the chief source of knowledge; still some books will quicken our observation both of nature and of art; of these the best, next to the Discourses of Sir Joshua, are "Criticisms on Art," and "Sketches of the Picture Galleries of England," by Wm. Hazlitt, containing catalogues of the principal galleries; Mrs. Jameson's "Handbook to Public Galleries of Art in or near London;" and "Sacred and Legendary Art;" "Painting and Fine Arts," by R. B. Haydon and W. Hazlitt; Rev. R. Cattermole's "Book of the Cartoons;" "Modern Paintings," by a Graduate of Oxford, a work of much talent, and admired by the first judges of English writing. See also "Handbook of Taste," by Fabius Pictor. The works of Hogarth, with explanations of each plate, have been published in the "Penny Magazine;" but more completely in fifty-two numbers by John Nicholls, F.S.A. "Of all the paintings in the National Gallery those of Hogarth," said one of the attendants, "are examined by the greatest number of persons." Allan Cunningham's "British Painters," in the "Family Library," is a book of much general information. The same author has written a "Life of Sir David Wilkie." Much may also be derived from the

Grecian, Roman, Italian, and Gothic architecture, with 700 woodcuts; 400 additional examples to the same work have lately been published separately. Also Ferguson's "Illustrated Handbook of Architecture." For further information read Ruskin's "Stones of Venice," and "Lamps of Architecture," both valuable works to the man of taste; the paper on "Gally Knight's Architectural Tour," No. CXXXIX. of the "Edinburgh Review;" other papers which may be found both in the "Edinburgh" and "Quarterly," as also in the Cyclopædias, under the terms Architecture, Arch, Architrave, Ionian, Corinthian, Pæstum, and under the name of any famous building.

Gwilt's "Encyclopædia of Architecture" is valuable for reference.

Read also, in No. XIX. of the "Family Library," the lives of William of Wykeham, Inigo Jones, Sir Christopher Wren, Sir J. Vanbrugh, James Gibbs, William Kent, and Sir W. Chambers. As an encouragement to young men of fortune to avail themselves of all the opportunities which wealth commands, I am happy to observe that Sir W. Chambers was employed by George III. when heir apparent, as a tutor in architecture.

When the student of the Fine Arts has fully availed himself of all these hints, he may be safely trusted to run alone, and choose works by the names of their authors and their titles from the classified catalogue.

These marks will enable you to refresh your recollection of any book of the Bible in a very short space of time. For instance, in my Bible the letter *T* marks passages most suitable for the text of a sermon, or for a rule of daily conduct. *Q* marks a difficulty, for further consideration or inquiry. When any new commentary falls in my way, I can at once test its value by passages of real difficulty. Again, *Art.* 1, 2, or 3, denotes that a verse contains a very plain proof of one of the Thirty-nine Articles. *Ch.* denotes a verse relating to the Church ; besides others, as occasion suggests.

It is advisable, every time you read a book of Scripture, to propose one subject for particular attention. Read the Gospels, once, to see wherein they agree and wherein they differ, and mark *M. Mk. L. J.*, according as St. Matthew, Mark, Luke, or John have also mentioned any parable, miracle, or other memorable part of our Lord's history occurring in the Gospel before you. Read the Gospels a second time for internal evidence of their truth. A third time with a Diatessaron to mark the order of events or any other matter of instruction. To those fond of literature, the Scriptures will have also another and a wholly different value for literary and secular purposes ; for the Bible is allowed to be the most curious book in the world. It contains more knowledge of life and of the human heart than all the writings of Shakspeare, Horace, Clarendon, Thucydides,

put together. The Bible comprises all that was discovered, and much more that was overlooked, by the philosophers of ancient and modern times. And the proof is this;—Butler may be said to have been the corrector of the ancient ethical writers. Mackintosh, Robert Hall, and Dr. Chalmers, no inconsiderable writers of modern times, acknowledge that they were taught by Butler, and Butler pretends only to have been taught by Scripture. Well then might the Rev. H. Melville say, “It is a truth made known to us by God, and at the same time demonstrable by reason, that in going through the courses of Bible instruction, there is a better mental discipline, whether for the child or for the adult, than in any of the cleverly devised methods for opening and strengthening the faculties.”

It is advisable, however, to distinguish when we take up the Scriptures to gather the precious seed and when to examine the husk—when to read the Word and when the letter; and since the mind, no less than the heart, is a talent to improve, and since ignorance of the Scriptures is a disgrace no less to the scholar than the man, it is convenient for literary purposes to keep a separate copy, in which to enter observations, as we read of Oriental customs, Jewish antiquities, discoveries in Nineveh, or anything illustrative of Scripture. To show the interest and satisfaction which results from being thus so methodical in

the pursuit of knowledge, I will select from one of my own Bibles a few notes, which, without the method recommended, might pass unheeded through the mind.

At Gen. vi. 15, "The length, depth, and width of the 'Great Britain' steam-ship is in feet exactly what the Ark was in cubits!"

Acts, xxviii. 1. That *Melita* is Malta (though Coleridge says not) is ingeniously proved by the observation that the same wind which drifted a vessel from the Fair Havens under Claudia would in *fourteen days* carry it to Malta, and nowhere else.

Acts xxviii. 13. "*Fetched a compass.*" A friend, in making the same voyage from Syracuse to Rhegium recently, observed that a considerable *sailing round*, as the Greek means literally, was, from the Gulf stream, unavoidable.

Deut. xxviii. 65-7. The text of the conscience-stricken Dr. Dodd, the Sunday before he was apprehended for forgery, "The Lord shall give thee there a trembling heart," &c.

Gen. viii. 9. The *dove*. Dr. Meuse says that the N. American Indians have a tradition of a *big canoe*, in which came *eight persons* across the water, *caused by the Great Spirit*. They hold the willow sacred, because *a dove flew with it from the canoe*. Many similar curiosities are found in Cardinal Wiseman's Lectures.

The 46th Psalm was Luther's favourite; the

like advisers, who may assist for the moment, but never yet made any man wise. While you trust to commentators, you will never gain the full use of your own faculties, nor enjoy anything better than an insipid spiritless dilution of scriptural truth. With respect to the difficulties of Holy Writ, either they can be solved in an obvious and satisfactory way or they cannot. If they can, a person of ordinary understanding, by examining the context and seeking similar expressions may solve the difficulties as well as any commentator; if they cannot, the opinions of commentators, though sometimes instructive, are frequently of little use, differing widely from each other, being enveloped in a cloud of words, and more fanciful than reasonable. One hour's study with marginal references is worth ten with notes. "Every reader his own commentator."

Learn by heart one verse of the Bible every day. One of my friends takes the first verse which meets his eye as the Bible happens to open. A better plan is to mark the verses you prefer in several books, and learn them in order. If one verse is too little, choose a second or a third from a different part; but do not try too much at first. The great thing is never to omit one verse each day. Do not despise the importance of this method; still less the self-command which constancy, in its performance, requires. I warn you that it is not very easy to learn 365 verses in the

connected ;” Prideaux’s “ Connection of the Old and New Testament ;” Harris’s “ Natural History of the Bible ;” Burder’s “ Oriental Customs and Literature ;” Calcott’s “ Scripture Herbal ;” Townley’s “ Illustrations of Biblical Literature ;” Carpenter’s “ Scripture Natural History, or an Account of the Zoology, Botany, and Geology of the Bible.”

All of these works are highly valued. Those of Lightfoot, Shuckford, and Prideaux, are standard classics. The last six, though not less improving, may be termed light reading, and give agreeable relief to severer studies.

3. ON DOCTRINE.—*Of the Person and Offices of Christ.* Horne recommends Stuart’s “ Letters to Dr. Channing ” as admirably depicting the subtle criticisms of an accomplished Unitarian, in a fine spirit of Christian philosophy. Gurney’s “ Biblical Notes to confirm the Deity of Christ,” is considered a very able illustration of texts of Scripture. *On the Offices of the Holy Spirit.* Serle’s “ *Horæ Solitariae* ” exhausts the subject. In his chapter on the Trinity, he has availed himself of his extensive classical learning. Heber’s “ Bampton Lectures ” are on the Holy Ghost as the Comforter. Of Dr. Burton’s Sermons, two treat of the sin of blasphemy against the Holy Ghost, in a very sound and consistent manner. On the Trinity, Serle’s Essay, above mentioned, and Horne’s “ Scripture Doctrine of the Trinity ;” also sermons and works too obvious to mention.

of baptism. Read especially Burnet on the 27th Article. On the Lord's Supper, Burnet on the Articles 25, 26, 28, 29, 30, and Beveridge's Articles are equally valuable.

4. READING FOR CONTROVERSIALISTS.—1. Against Infidelity. Paley's "Evidences of Christianity," I have already mentioned. Almost the whole is easily intelligible, and many chapters so interesting as to require but little effort. It is universally allowed to be one of the first argumentative works in the English language. Paley's "*Horæ Paulinæ*," is also very convincing. With this we may class Keith on the Prophecies, and the works of Bishops Hurd and Newton; as also Campbell on the Miracles. All of these combine explanation with argument. Shuttleworth's "Consistency of Revelation with Human Reason," is especially valuable, because it meets the difficulties most likely to occur to men of fair minds, honestly open to conviction. And Cardinal Wiseman's "Lectures on Science and Revealed Religion" is a work valuable to the scholar, the general reader, and the theologian, and happily unqualified by the errors of his Church. Graves on the Pentateuch is a very learned work, yet easy to understand. Of "Watson's Apology for the Bible," George III. observed, he "did not know that the Bible needed any apology," not considering that Justin Martyr and others of the early Christians used to set forth defences of the Gospel under the name of *Apologia*,

which, in Greek, means a defence. Watson and Graves wrote in answer to the cavils of Paine and other infidels of the French Revolution. M'Ilvaine's "Lectures on Evidences," gives an account of the death of Paine, which, if well known, would be the best antidote to the poison of his life; it is an intelligible selection from Paley and others, and containing some little original matter.

Of Butler's "Analogy," I knew one who said that he always doubted till he read it, and never doubted after. The reasoning is too deep for many readers, yet I would have all give it a trial. I have known cases in which it has been comprehended by those who had the greatest diffidence in attempting it. Gregory's "Letters" are much recommended, as giving a plain and easy exposition of difficulties. Sumner's "Evidences," Lardner's "Credibility," Gibson's "Pastoral Letters," Jenkin's "Reasonableness," and Stillingfleet's "Origines Sacrae," are all works of authority. Paley and Butler, if well read and digested, nearly exhaust the subject. Butler shows that there is no reason why we should not believe, and Paley that there is much reason why we should. Shuttleworth is the best substitute for Butler. The value of the "Analogy" cannot be fully appreciated without considering the urgency of the times in which it was written. Butler observes, "It comes, I know not how, to be taken for granted, that Christianity is now at length discovered to be

to the wordy style, with smooth sounds instead of hard sense. The number of volumes of a serious character read by some persons in the course of a year is so great that if, instead of mere casual recommendation, they would be guided by the following lists of writers, they might soon gain a very extensive knowledge of Theological literature.

The classification is that of the Rev. E. Bickersteth, in his "Christian Student," first published in 1829. This is a valuable guide in Divinity studies. Since its publication many good works have appeared; and not a few have been rendered available by translations, selections, and reprinting.

First. The FATHERS. Dr. Chalmers fairly says, "We ought not to cast the Book of Antiquity away from us, but give it our most assiduous perusal, while at the same time we sit in the exercise of our free and independent judgment over its contents."—The Fathers are now accessible by means of English translations; and it is time that the remembrance of all the tales of pale students, dusty folios, and the midnight lamp in monastic cells, which used to be associated with the very names of the Fathers had passed away; and, as to those prejudiced persons who do not hesitate to avow an utter indifference to the writings of the Fathers, I have only to say, that to feel no curiosity about the compositions of the first and foremost of Christian champions in times

Hebrew, "it is certain that all who learn it become instantly Jews." For this abhorrence of learning we must blame its abuse by the Schoolmen, of whom Luther said "they did nothing but propose paradoxes, and that their whole art was built on a contempt of Scripture." Bonaventura, Aquinas, Bradwardine, Wickliffe, Huss, and Jerome, are the names of the principal Schoolmen; the life and opinions of Wickliffe have been written by Mr. Vaughan. Estius's Sum is considered to contain the best account of the Scholastic Divinity. The best advice I can offer the general reader is conveyed in the words of Leighton; for, truly did Leighton say, "To understand and be master of those trifling disputes that prevail in the schools, is an evidence of a very mean understanding."

Thirdly. The REFORMERS. Tindal, Latimer, Cranmer, Ridley, and Philpot, Bradford, Jewell, Fox, Knox, are the writers whose lives and opinions are most worthy of attention. A work in twelve volumes by the Religious Tract Society gives selections from their works, as well as from those of Bale, Barnes, Becon, Bilney, Borthwick, Clement, Frith, Gilby, Lady J. Grey, Hamilton, Hooper, Joye, Lambert, Queen Parr, Ponet, Rogers, Sampson, Saunders, Taylor, Wickliffe, and Wishart. More matter of the same kind will be found in Legh Richmond's "Fathers of the English Church," and in Bickersteth's "Testi-

mony of the Reformers." Mr. Le Bas has written the lives of Cranmer, Wickliffe, Jewell, and Laud. The "English Martyrology," abridged from Foxe, by Charlotte Elizabeth, a most able writer, forms two small volumes in "The Christian's Family Library." Of the Foreign Reformers, Luther, Melancthon, Erasmus, Calvin, Zuinglius, Ecolampadius, Martyr, Bucer, Beza, Bullinger, are men with whom, either by biography (especially D'Aubigné's), or extracts, we have many opportunities of becoming acquainted. Ranke's "German Reformation" and "Lives of the Popes" are much admired, as also are Dr. Wordsworth's "Biographies" and "Christian Institutes."

Fourthly. The SUCCESSORS OF THE REFORMERS. Hooker's "Ecclesiastical Polity" is universally allowed to be the strongest bulwark of the Established Church. In this work there is a wonderful weight of words, a most appropriate selection of topics and cogent reasoning. This author is usually quoted as "the judicious Hooker." His life, by Isaac Walton, is one of the most valuable pieces of biography in our language. He died A. D. 1600. Richard Sibbes died about thirty-five years after Hooker. The "Bruised Reed" and "Soul's Conflict" are the titles of two of Sibbes' best works. Archbishop Usher died A. D. 1656. He was called by Dr. Johnson "the great luminary of the Irish church." He is famed for having read all the Fathers. Mr. Bickersteth mentions Usher's

“Answer to the Jesuit,” as one of the best pieces against Romanism. Usher’s works complete, fill eighteen volumes, now publishing in a handsome form, at 12s. each. A collection of Usher’s Letters with his Life were published by his chaplain, Dr. Richard Parr. Dr. Hammond, the chaplain of Charles I. in Carisbrook Castle, wrote a Paraphrase of the New Testament, with the most learned and valuable notes. Sanderson, also attached to Charles and, to compensate for persecution, elevated to the bishopric of Lincoln at the Restoration, wrote “Nine Cases of Conscience,” and “Discourse on the Church.” Dr. Mede is accounted the ablest interpreter of prophecy.

Jeremy Taylor is a writer of the greatest fertility and depth of thought. His defence of episcopacy and the Liturgy were much admired by Bishop Heber, who thought Taylor, in imagination and real genius, superior either to Hooker or Barrow. Few writers have been more gleaned by modern divines. Jeremy Taylor’s life has been written by Bonney and Wilmott. Bishops Babington, Cowper, Greenham, and Andrews, lived in this period.

Fifthly. The NONCONFORMISTS. These comprise all who separated from the Liturgy and ceremonies of the Church, from the Reformation till modern times. On this period, “The Christian Student” is strongly to be recommended. However great our sorrow for dissent, we must not think lightly

of the writings of dissenters, or we shall forego some of the most valuable works on practical piety. When certain persons once complained to Lord Burleigh of the Liturgy, and said they only wished its amendment, he told them to make a better. Accordingly, one class of the complainants formed a new one, like that of Geneva; another class altered the new one in 600 particulars; a third, quarrelling about the alteration, proposed an entirely different model, and a fourth dissented from all! Dr. Owen was famed for sound learning and judgment. His writings are numerous, and are of a high Calvinistic character.

Read the article on Baxter's life and writings in the *Edinburgh Magazine*, 1843. He was chaplain to Whalley's regiment after the battle of Naseby. He tried to reconcile Calvinism with Arminianism. Baxter wrote 145 treatises, of which four were folios, seventy-three quartos, and forty-nine octavos. He wrote much in gaol, under the unjust sentence of Jeffries.

Charnock was famed for masculine style and originality of thought; his "Discourses on Providence" are considered the best.

Dr. Goodwin was a favourite of Cromwell, whom he attended on his death-bed; he wrote sermons, expositions, and controversial treatises.

Howe is nervous and majestic. Robert Hall said Burke was the best author for earth, and Howe for heaven. Howe's "Living Temple" is

most judiciously recommended by the present Bishop of Exeter as guides in composition to candidates for ordination.—Archbishop Tillotson: Locke considered Tillotson and Chillingworth very remarkable for perspicuity. Heber speaks of “the dull good sense of Tillotson.” Tillotson attended with Dr. Burnet at the execution of Lord William Russell. He was accused of Socinianism, Dr. Jortin says, because, in making some concessions to the Socinians, he had broken through one ancient rule of controversy, “allow not an adversary either common sense or common honesty.” In answer to this charge he republished four of his sermons “On the Incarnation and Divinity.” His sermons are best known. As to the style in which he wrote, read “Fitzosborne’s Letters” by Melmoth, who qualifies the excessive praise it had long received.

Isaac Barrow was so deep and copious, that Charles II. used to call him an *unfair* preacher, because he left nothing to be said after him! Barrow’s sermons are a mine of brilliant thoughts and sterling arguments. He was a great mathematician, deemed second only to Sir Isaac Newton. His sermon on “vain and idle talking” is quoted by Addison, for its singular felicity of expression.

Stillingfleet’s writings against Popery are all exceedingly valuable. His “*Origines Britannicæ*” give antiquities of the churches of Britain. The elegance and learning of the “*Origines Sacræ*” has made it yet more popular. Stillingfleet had a

much admired. Read Dr. Johnson's character of Warburton in his "Life of Pope." It was said that Bishop Bull was his master, and Jeremy Taylor his favourite divine.

Bishop Watson answered Paine and Gibbon. His "Apology" has been already mentioned.

Archbishop Secker wrote "Sermons and Lectures on the Church Catechism."

Bishop Berkeley fell dead while hearing a sermon, written by Dr. Sherlock. He is more known as a philosopher than as a divine. — Bishop Butler, the author of the Sermons and Analogy already mentioned.

Seventhly. MODERN WRITERS. Dr. Horne, author of the "Introduction." Jonathan Edwards, who wrote on "Justification." Romaine, author of the most popular book on Faith. Milner, author of the "Church History." Jones, of Nayland, deemed one of the most satisfactory writers on the Trinity. Newton, the history of whose life is universally recommended, as also are his letters. Scott, the author of the "Commentary." Robert Hall, one of the finest writers in the English language; clear, candid, and very powerful. Bishop Horsley, the author of "Biblical Criticism."

ON THE PRAYER-BOOK. — Read, first, the "History of the Prayer-Book," by the C. K. Society (this is a small volume, containing a useful addition to Church History); Shepherd, "On the

Common Prayer;" Wheatley's "Illustration of Common Prayer;" Nelson's "Companion for the Fasts and Festivals;" and Mant "On the Liturgy, are all standard works. On "The Rubrics and Canons of the Church," a work much recommended was written in 1753, by Thomas Sharp. "Lectures and Sermons on the Liturgy" have been published by Bishop Jebb, 2 vols. 8vo., 1830; Thomas Rogers, 2 vols. 8vo.; Bishop J. Bird Sumner, 8vo. (more particularly on the Fasts and Festivals): Matthew Hale, 4 vols. 8vo., 1838 (a new edition); and others. Bishop Taylor's "Apology for the Liturgy" Heber considered among the best of Taylor's "Polemical Discourses." Cardwell's "Liturgies," Faber's "Origines Liturgicæ," and Maskell's "Ancient Liturgy," are all able works. The Liturgies of Edward VI., published by Parker in one volume, may be compared in a single morning with much advantage.

The Rev. J. E. Riddle's "Ecclesiastical Chronology, or Annals of the Church," containing History, the relations of the Church to the State; controversies, sects, rites, discipline, writers, is a most compendious and useful book.

On the Church of England, besides the above,—

Bishop Jewell's famous "Apology for the Church of England," written in Latin, and translated by the mother of Sir Francis Bacon, is considered to have promoted the Reformation more than any other book. This, with Hooker's

“Polity,” Burnet’s “Articles,” and Nicholson’s “On the Book of Common Prayer,” will constitute unexceptionable expositions of the doctrines of the Church of England.

Mr. Martineau’s “Church History in England” contains an admirable and a very fair account of any thing relating to the Church previous to the Reformation.

CHAP. VIII.

ON THE STUDY OF POETRY — CRITICISM — TASTE.

“THEY who have known what it is,” says Hallam, “in solitude, or in the intervals of worldly care, to feed on poetical recollections—to murmur over the beautiful lines whose cadence has long delighted their ear—to recall the sentiments and images with all the charm of early associations,—they will feel the inestimable value of committing to memory, in the prime of power, what it will easily and indelibly retain.” Therefore, time is well spent in committing fine poetry to memory.

Lord Jeffrey says that, on an average, 10,000 lines of good poetry were published annually, and asked, “How shall posterity keep pace with the growing literature of the times?” In reply, we offer the following hints for a judicious selection:—

Johnson’s “Lives of the Poets,” with Campbell’s “Essay,” and Moir’s “Sketches of the Poeti-

cal Literature of the last Half-Century," are indispensable as handbooks to direct attention to the choicest pieces.

The lives of most literary men supply notices of admired pieces, which should be read as the notices of them occur.

Of *Chaucer* few read more than one or two Tales as a specimen. Thomas Moore said he looked in vain for the qualities for which Chaucer was admired by other men of high literary character.

Spenser : one of the most poetical, and certainly the most perspicuous of all Poets ; an author whom men of deep poetic feeling fondly read, and others distantly admire.

Pope said, that to hear a canto of Spenser was like seeing a gallery of pictures. When Horace Walpole was planning a bower at Strawberry Hill, he said, "I am almost afraid I must go and read Spenser, and wade through his allegories, to get at a picture." Lord Chatham's sister used to accuse him of knowing nothing but the "Fairy Queen ;" "and no matter," said Burke, "for he who reads and relishes Spenser will have a strong hold of the English language."

Shakespeare. As every man of education is supposed to be familiar with Shakespeare, the following hints may be of very general service :—part are the kind suggestions, and nearly all meet the approval, of John Payne Collier, whose one volume edition, be it remembered, incorporates

about 1000 corrections from the margin of his lately discovered folio, dated 1632.

Shakespeare's Plays are commonly divided into Comedies, Histories, and Tragedies. "Pericles" was the first written, and "The Tempest" the last—a play which proves that Shakespeare's poetic spirit did not fail at fifty years of age. Chaucer and Young were never more truly poets than at sixty; Dryden was best at seventy; and Sophocles wrote his "Œdip. Coloneus" at eighty!

1. *Comedies of Shakespeare.* "The Winter's Tale" is more than marvellous; almost a miraculous composition, and the best comedy in any language. "Twelfth Night" and "As you like it" are next in merit. The least agreeable is "All's well that ends well." "The Tempest" is a play wholly unlike any other dramatic effort, and wonderful from the first line to the last.

As to the "Midsummer Night's Dream" it is a happy composition in every sense, and shows, says Thomas Campbell, that Shakespeare did once at least compose in a state of joyous ecstasy and delight. He adds, in "Measure for Measure," "Much ado about Nothing," and "Comedy of Errors," with every allowance for tales of fiction, our credulity is taxed to a fault. To eulogise "Romeo and Juliet" is gilding refined gold; and "Cymbeline" involves a refutation of old Johnson's "dictum" that we have no right to be pleased with poetry beyond our ability to say why and

full of fine speeches and characters. In reading this play, remember that it was written in the reign of a queen most dangerous to offend, daughter of two of the principal characters. In "King John" the scenes of "Arthur and Hubert" and "Hubert and John" are admirably adapted for private recitation. The character of the bereaved Constance ranks with Queen Margaret, Desdemona, Cleopatra, Juliet, and Lady Macbeth, the best female characters in Shakespeare.

3. *The Tragedies of Shakespeare.* In "Troilus and Cressida" Campbell thinks the Poet was not eminently successful, though the Germans (whose Shakespearian enthusiasm has made us appear comparatively cold) are as much enraptured with Troilus as with Hamlet, a play apparently more congenial to the German spirit. However, "Julius Cæsar," and "Antony and Cleopatra," — a play more true to nature, to history, and to dramatic rules, — as also "Coriolanus," fully vindicate Shakespeare's power to cope with Roman subjects. The quarrel of Brutus and Cassius has been more applauded, says Collier, than any other piece on the stage for the last 250 years. But the scene of Coriolanus with his mother, wife, and child, may be deemed the finest dramatic scene ever written. "Hamlet" is one of the best plays to read, "Macbeth" the best to see — great in its plot, its characters, and its sentiments; but "Othello" would be equally good, — so true to nature, and its plot

so well developed, — were it not so painfully revolting in some parts. “King Lear” well acted would be too painful, were it not so well relieved. The madness of King Lear the physician of an asylum pronounced as true to the very life.

“Hamlet,” “Macbeth,” “Lear,” and “Othello” are as much read as any of the plays. “Macbeth” has often been compared to the “Agamemnon” of Æschylus, from the spirit of awe and mystery that broods over the whole play, and also from the resemblance of Lady Macbeth to the daring Clytemnestra. Strong and stirring as are the thoughts of the “Agamemnon,” there are twice the number in “Macbeth;” and as to delineation of character and studies of nature, that which was first and foremost in Shakespeare was of quite a secondary consideration with the Greek Dramatists. Milton’s “Samson” bears some resemblance to the Prometheus of Æschylus. In each play there is one grand figure thrown out in strong relief.

On this subject Macaulay’s “Essay on Milton” has some good remarks. It was in structure and artistic finish, and not in variety of character or fertility of thought, that the Greeks excelled. Shakespeare had not the same inducement for exact composition, otherwise no man ever could have surpassed him. Many of his speeches exhibit a matchless proportion of words to sense; they show so true a balance, and so nice a rhythm,

ness, than Pope. Bolingbroke admired Pope's prose writing. Mackintosh thought "The Cock and the Fox" the best poem of Dryden.

Of *Addison*, read the "Cato," and Psalm xxiii.

Of *Pope*, the "Rape of the Lock" is the best of all heroi-comical poems; "Eloisa to Abelard" is, though very clever, a most immoral and impious poem, most unworthy of the author of "The Messiah," which should be learned by heart, and compared with Isaiah and Virgil. The "Essay on Criticism," and the "Dunciad," show that Pope could write as strong lines as any author. Of the "Essay on Man," the argument was written by Bolingbroke, and versified by Pope.

Of *Thomson*, all admire the sensibility and natural beauty of "The Seasons." He had not the art of giving effect with a few touches. His "Castle of Indolence" shows more genius, though less known, than "The Seasons."

Of *Shenstone* Gray said, "He goes hopping along his own gravel walk, and never deviates from the beaten track, for fear of being lost." "The Schoolmistress," as an imitation of Spenser, is very good, but far inferior to the "Castle of Indolence."

Of *Young*, "The Night Thoughts" holds a high place among devotional poetry. Most of the literary world read part, few read all: which, indeed, may almost be said of Milton, for reasons given in Johnson's "Life of Milton."

Of *Gray*, the "Elegy," and "Ode to Eton College," are best known. Of the rest of his odes Sir J. Mackintosh truly said, "They are most pleasing to the artist who looks to structure." And again, "To those who are capable of that intense application, which the higher order of poetry requires, and which poetical sympathy always produces, there is no obscurity."

Of *Goldsmith*, "The Deserted Village," next to Gray's "Elegy," is the most popular piece of English poetry. The other poems are much read.

Of *Johnson*, "London," and "The Vanity of Human Wishes," much admired by Byron, every scholar should compare with the third and tenth satires of Juvenal. His "Prologue," spoken by Garrick in 1747, is very good.

Of *Cowper*, "The Task" is considered the masterpiece. All his poems are much read, especially "Alexander Selkirk," "John Gilpin," and all the smaller pieces. Cowper, like Euripides, was remarkable for reconciling poetical sentiment with the language of common life. He may be considered the first of the school of Wordsworth. His letters are equal to any. Few poets have had more readers than Cowper. The public say of poetry as cottagers of religious tracts, "We like something with a tale in it."

Of later writers, *Wordsworth* is admired by all his brother poets. See Coleridge's "Biographia Literaria." Read "The Excursion." His obser-

and Beautiful," Alison "On Taste," the principles of which were espoused by Stewart and Jeffrey; but see "Burns's Letters" (lett. cc.). Read the critical articles in the "Edinburgh" and Quarterly," and especially Lord Jeffrey's "Essays." Some admirable remarks on the poetry of a civilised, as compared with that of a ruder age, are found in T. B. Macaulay's "Essay on Milton;" and read also an able dissertation on the poetry of the present age in his "Essay on Moore's Life of Byron." Hallam recommends the papers in "Blackwood" on Spenser, by Professor Wilson. Read Coleridge's criticism of Wordsworth in his "Biographia Literaria," and the "Reviews of Wordsworth." Johnson's criticism of Gray, in his "Lives of the Poets," is termed by Mackintosh "a monstrous example of critical injustice." Gray adds, "He was unjust to Prior, because he had no feeling of the lively and the graceful." Sir James justly maintained that "there is a poetical sensibility which, in the progress of the mind, becomes as distinct a power as a musical ear or a picturesque eye," which sensibility Johnson had not. The author of "Rasselas" certainly had a talent for poetry, and so Sir James himself was "not wanting in imagery," said Robert Hall, "but it was acquired and imported, not native to his mind." The Essay in "Blackwood" on Burns's poetry, by Carlyle, was strongly recommended by Mrs. Hemans. Read and reflect on the criticisms of

“Paradise Lost.” Compare the papers on Milton in the “Spectator” and Johnson’s “Life of Milton” with the criticisms in Coleridge’s “Remains,” p. 176; Hallam’s “History of Literature,” vol. iv. p. 419; the “Quarterly Review,” June 1825; and Macaulay’s “Essay on Milton.” Lastly, study attentively poems of different degrees of merit: compare odes, blank verse, the different measures of Pope and Spenser, Scott, and others, and consider which best suit the English language, and what poet excels in each; then confirm or correct your own opinions by those of reputed critics. I have also known much improvement conveyed by a few hours’ reading with a tutor of good taste. Coleridge, high as were his natural endowments, ascribed much of his proficiency to school lessons in criticism from Dr. Bowyer at Christ’s Hospital.

CHAP. IX.

ON NATURAL PHILOSOPHY.

“In a recent catalogue by a Frenchman,” says I. D’Israeli, “among works on natural history we find the ‘Essay on *Irish Bulls*’!” We should rather recommend Rymer Jones’s “Natural History,” Humboldt’s “Kosmos,” and his “Aspects of Nature,” Ellis’s “Chemistry of Creation,” “Phy-

sical Geography" by Mrs. Somerville, Kirby's "Bridgewater Treatise," and a very choice little book called the "Life of a Tree," by the C. K. Society. After these others will readily occur.

On Astronomy, Herschel's "Preliminary Discourse" all may read. Mrs. Somerville's "Connection of the Physical Sciences" was designed to teach her countrywomen science; but (1) Mitchell's "Orbs of Heaven," (2) Nichol's "Solar and Planetary Systems," and (3) Tomlinson's "Student's Manual," should smoothe the way. Tomlinson clearly explains the principle of the Thermometer, Compass, Telescope, Dial, and Acoustics.

On Botany, Loudon's works will afford a clue to others.

On Chemistry, "Liebig's Letters on Chemistry" are indispensable, especially for agriculturists. "Chemistry no Mystery," by Scoffern, with one of Palmer's Chemical Chests, will furnish all implements required for common experiments; and in every town there is a chemist who would gladly earn a guinea for a few lessons.

Lardner's "Cyclopædia" supplies Treatises on all the Sciences; he has lately published a separate course of a familiar kind. Read his work on the "Steam-engine." Dr. Brewer's "Guide to Science" explains, in question and answer, every common phenomenon, from the theory of dew to the boiling of the kettle.

3. "King of Prussia's Military Instructions," by Forster.

4. Duke of Wellington's "General Orders and Despatches," by Gurwood; or, "Selections from the Despatches," in one volume.

5. "Memoir of the Military Sciences," by Col. Lewis; a "Military Cyclopædia" of great merit, just completed.

II. On ARTILLERY; read,

1. Griffith's "Artillerist's Manual."

2. Sir H. Douglas's "Naval Gunnery."

N.B. I know of no reputable treatise on Artillery in the English language.

III. On FORTIFICATION; read,

1. Straith's "Fortification."

2. Macaulay's "Field Fortifications."

3. Jebb on "Attack and Defence of Ports."

4. Pasley's "Rules for conducting the practical Operations of a Siege."

IV. On MILITARY BRIDGES AND PONTOONS; read,

"Sir H. Douglas's Treatise on Military Bridges."

V. On CAVALRY; read,

1. "Remarks on the Tactics of Cavalry," by Beamish.

2. Bismark's "Field Service of Cavalry," by Beamish.

VI. On LIGHT INFANTRY; read,

1. Jarry's "Duties of Light Infantry."

2. Fitz-Clarence on the "Duty of Piquets."

in books. We may also enter original thoughts in order as they arise. Then the ledger should be a book of topics in which every subject of interest may have a page or two assigned it, for the purpose of classifying the contents of the Common-place or Day Book. To show the advantage of this, I will copy from my own book one of the pages in which I have long stored up any casual notice and recommendation of authors to determine my choice of reading.

“Authors recommended and characterised.

“Read ‘Collingwood’s letter on Trafalgar,’ cp. 2. (*i.e.* Common-place Book, page 2.), and Hutchinson ‘On Alexandria,’ cp. 8. Burke’s opinion of Montesquieu, cp. 14., and of Voltaire, of Murphy’s Translation and ‘Ossian,’ cp. 14. The prose of Dryden, Shaftesbury, and Hooker characterised, cp. 27. What Niebuhr and what Pitt considered the desiderata of literature, cp. 175. Gent. Mag. for 1747, about Hogæus. Miss Austin’s ‘Pride and Prejudice,’ Scott thought unequalled, cp. 31. Adolphus’s Letter to Heber. ‘New Monthly’ for 1822, about National Gallery. ‘On India and Hindoos,’ read Ward’s Book. Swift’s letters better than Pope’s, cp. 150. Read Cowper’s Letters, Mackintosh’s opinion of Hume’s ‘History,’ cp. 38. ‘Edinb. No. XLI.’ 2nd article by Sir J. Mackintosh. Canning’s Eulogy of Chalmers’s ‘Astronomical Sermons,’ cp. 257. Gray’s Opinion

of 'Froissart;' which was admired by Hemans, as also 'Paul and Virginia,' cp. 54."

CHAP. XII.

HOW TO REMEMBER WHAT WE READ.

MOST readers, I presume, will open this chapter with no little curiosity, and a feeling which would be expressed by these words: "My memory is bad enough—would it were as good as that of a certain friend of mine. Let me see if there can be any rules to suit so bad a case as my own." Now, before you decide that you have a worse memory than your friend, let me ask, Is there no one subject on which you can equal him? You have no doubt observed, that a large class of men, who are devoted exclusively and literally to *animal* pursuits, sportsmen to wit, have the greatest difficulty in remembering matters of history or general literature, but yet are so ready with the names of all the winners of the Derby, Oaks, or St. Leger, and the progeny and pedigree of each, that a scholar would be as much surprised at their memory of horses and mares, as they could be at the scholar's memory of kings and queens. Probably you will now say, "All this we grant; it is true we have memory for some things, but not for

literature." Your meaning is, that you have memory where you have attention. The sportsman cannot attend to books, nor the scholar to horses. The art of memory is the art of attention. A memory for literature will increase with that interest in literature by which attention is increased. The sportsman could remember pages of history relating to forest laws or encouragement of the breed of horses, but not the adjoining pages on the law of succession, and only because he felt an interest, and consequently paid attention, in reading the one but not the other.

Again, memory depends on association, or, on the tendency of some things to suggest and make us think of others. The geologist remembers fossils, but not flowers; and the botanist flowers, but not fossils. Each has in his mind "a cell" for the one specimen, but not for the other; and the observations which fall in with the ideas of the geologist, and link to many a subtle chain of thought, remain alone and unassociated in the mind of the botanist. Association certainly is, in some respects, an aid to attention; they are usually considered as distinct, and the basis of Memory; therefore every rule I can give for promoting either attention or association will be virtually rules for Memory.

Memory is assisted by *whatever tends to a full view and clear apprehension of a subject*. Therefore, in reading history, occasionally lay the book

To repeat a narrative to another is better still than repeating it to yourself: you are more excited to accuracy, and your memory is assisted by the degree of attention and association which casual remarks and questions may promote. After walking round Christ Church Meadow with a late fellow of Exeter College, relating the fortunes of the Athenians in Sicily, the very trees seemed vocal, and one weather-beaten elm at the left-hand corner of the avenue next the Cherwell so regularly reminded us of Nicias, that we used to say it afforded an unanswerable argument for the transmigration of souls.

With a view to distinct conception, Writing is usually recommended to aid memory. As to mere transcribing, though much has been advanced in its favour, I believe it is by no means to be adopted. Much experience has shown me that it not only wastes time, but deceives us as to the extent of our knowledge. We are flattered at the sight of the paper we fill, while in reality we are exercising, not out wits, but our fingers. Every University student knows how common it is to find men of misguided industry with desks full, and heads empty. Writing never aids memory but when it tends to clear Conception. Most persons find it more pleasant to draw a sketch of a subject on a sheet of paper than on the tablets of the mind; but let them not suppose it is more improving.

When you want relief or variety, you may try

that the memory of such events as these systems teach is scarcely worth the process; and that the same degree of resolution which their use implies would supersede the necessity of them, except to that extent only to which every man of sense can, and commonly does, frame the best possible Memoria Technica, namely, one suited to his peculiar cast of mind. Of such kinds are the following:

First. Looking at names in the index of a history, and following each separately through all the events with which it is connected. This plan with Herodotus and Thucydides I found invaluable. It aids Memory most powerfully, and leads to comparison and valuable reflection.

Secondly. Marking the names, words, or paragraphs, in your book, or numbering the separate arguments by figures, 1, 2, and 3, in the margin. This I found useful, not only with history, but especially with Aristotle, and other works of science. It tends to distinct conception; to many casual associations; you sometimes fancy you see the page itself marked with your own fingers, and then one event reminds you of another; it also enables you easily to refresh your memory of a book while you leisurely turn over the pages; above all, it keeps ever present to your mind, what many students do not think of once a month, namely, that reading and remembering are two different things.

Thirdly. Making a very brief summary of the contents of each book, and thinning it by degrees, as your memory can serve, with few catchwords as well as many. This plan answers many of the same purposes as the preceding; it is valuable to one who is preparing himself to write off-hand the history of any century required. Take one sheet of paper, and write words enough on it to remind you of the whole Outline History, and after a month, try if a much more portable *skeleton-key* will not serve, and this may be reduced, in its turn, till the whole is transferred from the paper to your memory. Thus Niebuhr advised his nephew to keep a list of difficulties or new words, and blot out each as soon as he could.

Lastly, associating things with places or objects around: thus the Roman orators used to associate the parts of their speeches with the statues or pillars in the building in which they spoke. Let my readers prepare a "skeleton-key" of each of the three Outline Histories of England, Rome, and Greece, and take a walk in three different directions with each; then will they find, though I cannot say in the noble sense which Shakespeare intended, —

"Tongues in trees — books in the running brooks,
Sermons in stones — and good in everything."

Gray's "Memoria Technica" is very useful for dates. But it must be used for kings and queens

style which is natural to you. At the moment of writing, express yourself as nature dictates; in the hours of study, improve that nature to the full extent of its capacity. Never attempt to write a letter and study letter-writing at the same time. Write in your own language and in your own character without effort and without affectation. Think of nothing but your subject; and your style, however imperfect, will have far more force and fluency than any slow and laboured composition could produce.

Southey's advice on the art of composition was similar to Johnson's; namely, to think of what you have to say, and to use the first words which present themselves,—the first words will be the most natural—you may afterwards correct with a view to brevity and rhythm. From Southey's *Life* it appears that his advice on composition was asked very frequently; and naturally so; for Southey's prose is equal to any English writing; and the "*Life of Nelson*," in particular, is written in a style so lucid and natural as never was surpassed. This is the opinion of the best judges—of Byron among others—and Byron is himself pronounced by Mr. Macaulay, when speaking of that poet's correspondence, to be a perfect master of English prose.

Writing poetry is the best of all practice for prose. Poets have generally been good prose writers. Witness Cowley, Dryden, and Milton,

"It came from mine own heart, so to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily."

2. As to the course of reading conducive to a good English style, we may learn something from Lord Brougham's remarks on the studies of Robertson:—

"That Robertson had carefully studied the best writers, with a view to acquire genuine Anglicism, cannot be doubted. He was intimately acquainted with Swift's writings; indeed, he regarded Swift as eminently skilled in the narrative art. Robertson had equal familiarity with Defoe, and had formed the same high estimation of his historical powers.

"When a certain Professor consulted Robertson on the best discipline for acquiring a good narrative style, the remarkable advice he received was to read 'Robinson Crusoe' carefully; and, when the Professor was astonished and supposed it was a jest, the historian said he was quite serious; but, if 'Robinson Crusoe' would not help him, or if he was above studying Defoe, then he would recommend 'Gulliver's Travels!'"

Southey specified Cobbett as one of our best writers, having a Saxon basis, derived from his education in the heart of an English county. Cobbett writes like a man very much in earnest,

particular passages of his speeches ; he has himself recorded that the peroration on Queen Caroline's case was written ten times over before he thought it worthy of the occasion.

5. Again, our rule states, *write in the first words that come to mind*: hence, any attempt to write in the style of Addison, or in any other style than your own, is strictly prohibited. Elegant writers must be studied in the hours of preparation, and the secret of their peculiar charms considered ; thus Gibbon transcribed many chapters of Blackstone ; but Gibbon's History shows not the faintest trace of his copy. By throwing off your own style to attain that of another, you will fall into a style worse than either. Many a man has written in a stiff and affected style for life, by being taught to balance sentences and count syllables at school. When general education has formed the taste, and varied and extensive reading has enriched the vocabulary, then constant practice will give facility of expression, and the result will be a style worthy of a scholar.

That choice language which we admire in the poems of Pope and in the prose of Addison is hardly the language of our mother tongue, or, at all events, it must be admitted that such smooth and chaste and varied diction is a form and dialect of that mother tongue, far superior to what we learn by nature, and only to be acquired by art.

Let us explain ourselves a little more at length.

inaccurate when he conversed. It was remarked of him by one of his friends — “Goldsmith, for instance, would say, ‘This is as good a guinea as was ever *born* ;’ *coined*, he ought to say ; but such a word as *coined* would never occur to Goldsmith.”

Let it be granted, therefore, that one column of the dictionary out of four is as large a proportion of our language as any one person will use by nature. It is by art — by variety of reading, and minute observation of every word in every sentence of the most effective writers — that all the great masters of composition have studied to enrich their style, endeavouring to incorporate and make habitual as much of the other three columns as they could.

In this study of language, Pope has succeeded so far as to lay the whole language under contribution, to supply words in unison with every tone of feeling and expressive of every shade of thought. So, Johnson, struck with admiration at these varied beauties, immediately raised the question, How such command of language ever was attained ?

It is a law of the human mind, that it insensibly takes the tone and colouring of those with whom it communicates. If we catch the dialect and the phrases of the land in which we live, hours and days passed amidst the pure sentiments and chaste language of Addison or Southey will

tend to propriety of words and simplicity of arrangement. Still, at the moment we take pen in hand, we must avoid all imitation, and think of nothing but our subject; and, for this obvious reason,—all such terms and beauties of style as we have made thoroughly our own will present themselves in a natural way, while all others that require the least effort to recal will appear stiff and inharmonious.

6. The same rule—to *use the first words that come to mind*—would suggest, that by attentive reading and exercises, we should endeavour to make our foremost words the most appropriate. Of the many persons who understand all the words in the language, few indeed have a tenth part ready and available for the pen. It is a great thing to have, like Sir R. Peel, a copious vocabulary; but it is a still higher excellence, says Mr. D'Israeli, that it should be “rich and rare,” and, like that of the eloquent George Canning, full of the most forcible and glowing, of the most effective and spirit-stirring expressions: to this end,

Alternately read and write on the subject of your reading. This will add both to your fluency and stock of words. The ever-recurring difficulties of writing will make us observing when we read, and expressions which are new to us to-day will be uttered as our own to-morrow. Read any well-written tale, then lay aside the book, and tell it in your own words; and, many of the author's

words will be embodied as your own. Every new subject will contribute new terms. The sailor abounds in nautical phrases, the lawyer uses words of jurisprudence, the physician words of exact science, — but the experienced writer should command the stores of all. So, the more varied your reading, the more copious will be your vocabulary. Shakespeare, Milton, and John Bunyan, comprise an excellent variety of words; but Coleridge truly said, that the study of Scripture would prevent any man's style from being common or undignified.

7. Read select passages aloud, or commit them to memory and recite them to accustom the ear to the rhythm. Cobbett's "English Grammar" has excellent observations on composition: no English scholar will regret having devoted a few hours to its perusal.

8. Translate from foreign languages, ancient and modern. Most writers sacrifice occasionally what they would say to what they can: their ideas are at the mercy of their words, and are often clipped and mutilated for the sake of euphony. This compromise between sound and sense translation defies; it enforces a thorough searching of the language, and an accurate distinction of terms. Of translation, considered as a preparation for prose writing, Southey says, "I believe I derived great advantage from the practice sometimes of translating and sometimes of abridging the his-

torical books read at Westminster School. And I think that a habit of speaking upon business might be acquired by giving orally the substance of what one has just read."

Sir Walter Scott also advises his son to the same effect: — "You should exercise yourself frequently in trying to make translations of the passages that most strike you, trying to invest the sense of Tacitus in as good English as you can. This will give you a command of your own language, which no person will ever have who does not study English composition in early life."

The following is Lord Brougham's account of the way Robertson, the historian, studied composition: —

"Translations from the Classics, and especially from the Greek, formed a considerable part of his labour. He considered this exercise as well calculated to give an accurate knowledge of our own language, by obliging us to weigh the shades of difference between words or phrases, and either by the selection of the terms or the turning of the idiom, to find the expression which is required for a given meaning; whereas, when composing originally, the idea may be varied in order to suit the diction which most readily presents itself."

In this advice we are but too happy to be supported by the authority of Lord Brougham. We have long maintained that writers are often at the mercy of their words, and that many persons are

liant and imposing talents—have actually laboured as hard as the makers of dictionaries and the arrangers of indices ; and, that the most obvious reason why they have been superior to other men is, that they have taken more pains than other men. Gibbon was in his study every morning, winter and summer, at six o'clock ; Burke was the most laborious and indefatigable of human beings ; Leibnitz was never out of his library ; Pascal killed himself by study ; Cicero narrowly escaped death by the same cause ; Milton was at his books with as much regularity as a merchant or an attorney—he had mastered all the knowledge of his time ; so had Homer ; Rafaele lived only thirty-seven years, and in that short space of time carried the art so far beyond what it had before reached, that he appears to stand alone as a model to his successors. The multitude cry out, 'A miracle of genius!' Yes, a man proves a Miracle of Genius, because he has been a miracle of labour ; because he makes use of the accumulated wisdom of ages, and takes as his point of departure the very last line and boundary to which science has advanced ; because it has ever been the object of his life to assist every intellectual gift of nature with every resource that art could suggest, and with every attention that diligence could bestow."

Genius is comparatively helpless and dormant without patient labour and many of the industrial

virtues of common men. Even imagination and invention, says Johnson, are useless without knowledge: nature in vain gives the power of combination, unless study and observation supply materials to be combined. Sir Isaac Newton remarked, that if he excelled other men in anything, he thought it was in patient observation of facts and persevering analysis. That great philosopher attributed only to the intensity of his inspection what all the world has imputed to the superiority of his vision. Buffon also thought that "Genius is Patience;" or, as another French writer explained, "*La Patience cherche, et le Génie trouve.*" And, it is only when these two powers, Genius and Application, are found in union, that great discoveries have been made. Herschel's telescope wants Herschel's patient observation. Butler, the author of the "Analogy," forcibly remarked — "Though a man have the best eyes in the world, he can only see the way he turns them." Genius is like a great general — or like the master-mind of striking and original combinations — but without some such an aide-de-camp as Diligence or Observation to ascertain exact positions and to supply the data of his calculations, no result can be expected but confusion and dismay.

We are happy to be able to quote the following testimony from a man of real genius, Thomas Moore.

“There are some exceptions, it is true, to this rule. But the records of immortality furnish very few such exceptions; all we know of the works that she has hitherto marked with her seal sufficiently authorise the general position—that nothing great and durable has ever been produced with ease; and that labour is the parent of all the lasting wonders of this world, whether in verse or stone, Poetry or Pyramids.”

THE END.

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